THE SOVLES SOLACE.

A Sermon preached at the *Solemne Funerall* of WILLIAM FAVVCIT *Gent.* in the Parish-*Church* of *West-ham* in Essex, May 18. 1631. and since enlarged.

By *Edmund Layfielde* Bachelour in Divinity, Preacher of St *Leonards-Bromley* in Midlesex, by *Stratford-Bow*.

Lament. 3. 24.

The Lord is my portion, saith my soule; therefore will I hope in him.

St Hier. tom. 2. Apol. adverſ. Ruffin. lib. 2. c. 9.

Ego petentibus ſcripſi, non faſtidioſis; gratis, non Invidis; Studioſis, non oſcitantibus.

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BRITISH MUSEUM

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TO
THE VVORSHIP-
FVLL AND RELIGI-
OVS MATRONE,
Mris SVSAN FERRERS, of the
Abby of S. *Leonards-Bromley:*
And her Children, whom I love
for the truths sake.

Mris
- ELIZABETH TOPPESFIELDE, *the wife of* William Toppesfielde *Esquire*.
- KATHARINE FERRERS, *the wife of* Edward Ferrers *Esquire*.
- MARY RICHARS, *the wife of* Henry Richars, *Esquire*.

And also to

- JANE GOVLDMAN, *wife to the Right Worshipfull, and Reverend,* George Gouldman, D. *of Divinity, Archdeacon of Essex; &c.*
- ANNE BROMFIELDE, *the wife of* Robert Bromfielde, *Esquire*.

Mercy and Peace.

Right Christian and worthy friends:

Saint Iohn, whose singular priviledge t'was to *inherit* those *three* transcendent *titles* of *honour*; *Evangelist*, *Apostle* and *Prophet* [a]; doth not only *countenance*, but also *president* this *Epistolar* [b] *dedication* unto your *noble sexe*: who leaning on the *bosome* of his *Saviour*, to *suck* the *mysteries* of *godlinesse*, and *wing* his sublime affections, *eagle-like*, to *view*, and *reveale* the bright beames of *Christs divinitie*, stooped so *low*, as to recommend one of his *Catholicke Epistles* [c], unto an *elect Lady*, and therein for ever to *Canonize* her for a *she-saint*. Whosoever *resent* [d] the *Imitation*, bewray either too great *malevolence*, or grosse *ignorance*. For to silence a *million* of *modern's*; *venerable antiquitie* affords a cloud of learned

(a) S Hieron. lib. 1. adversus Iovinian.

(b) Epistolare officium est, de re familiari aliquid scribere, licet interdum confabulationis tale convivium doctrinæ quoque sale condiatur. S. Hier. ep. 130.

(c) 1 *John* 2. 1.

(d) Scio me à plerisque reprehendi, quod interdum scribam ad mulieres, & fragiliorem sexum maribus præferam: & idcirco debeo primum obtrectatoribus meis respondere. Si viri de Scripturis quærerent, mulieribus non loquerer. S. Hier. ep. 140. Sæpe ad viduas scripsimus. idem to. 1. ep 11. ad Ageruchiam. Scripsi ad pleraſque virgines, ac viduas σπουδάσματα. idem ep. 3.

Divines, whoſe *pens* have thorow *womens gentle-hands*, happily convey'd their *incomparable labours* unto the *Church of God*: and thereby have raiſed a *liberall contribution*, unto the felicity of this *preſent age*, and of ſucceeding *generations*. From the *Empereſſe* [e] that ſits upon the throne, and *Queenes* [f] the *nurcing mothers* [g], together with their *Ladies of honour* [h], and noble *Perſonages*, their inceſſant attendants; *learning*, and *religion* do *owe* a moſt *gratefull remembrance*, unto *feminine vertues of all qualities*, rankes, and degrees: as *Virgins* [i], *wives* [k], *widdowes* [l], *aged* [m], *learned* [n], & de-

(e) Ad imperatricem Romanorum. S. Ber. ep. 137.

(f) Ad Reginam Hieroſolymorum. Ber. ep. 206. Sanctæ ſorori Imperatricis Hiſpan. Ber. ep. 301. ad Matildam reginam Anglorum. Ber. ep. 344. & lib. 3. ep. 57. & 81. & 97. et 107. Adalæ. Anſelmus lib. 1. ep. 77.

(g) *Eſay* 49. 23.

(h) S. Hier. ep 151. Algaſiæ. S. Aug. ad Probam. ep. 156. et Fabiolæ. ep. 206. S. Ber. ad Ermengardem comitiſſam. ep. 116. 117. ad Duciſſam Burgundiæ. ep. 121. Bleſenſi comitiſſæ. ep. 300 — Anſ. Idæ comitiſſæ.

ep. l. 1 ep. 73. & l. 2. ep. 24. et 37. et l. 3. ep. 56. et 58. Clementiæ ep. 59. & Ermengardæ l. 2. ep. 40. (i) S. Hier. ep. 8. 16. 19 22. 27. 116, 117, 118, 119, 120. 121. ad Euſtochium. Fabiolæ. to 2. ep. 127. 128. ad Demetriadem. t. 9. ep. 1. ad Suſannam lapſam. ep. 22. ad Euſtochium. ep. 35. et 5. S. Ber. ad Sophiam. ep. 113. Hilar. ad Apram filiam, modo non ſit notha. (k) S. Hier. t. 1. ep 7. ad Lætam. Paulinus ad Celantiam 14 S. Aug. ad Ecdiciam. ep. 199. Tertul. ad uxorem. tom 2. lib. duo S. Baſil tom. 3. ep 8. ad conjugem Nectarij. (l) S. Hier. ep. 11. ad Ageruchiam. ep. 9. ad Salvinam, ep. 10. ad Furiam. Marcellæ ep. 15. 18. 20. 23, 24. Hebidiæ 150. Marcellæ tom. 9. ep. 4. ad Paulam et Euſtochium ep. 10 — S. Aug. ep. 6. tom. 2. Italicæ viduæ præſtantiſſimæ. Probæ. ep. 121. Iulianæ, 143. et 179. — S. Baſil. tom. 3. ep 5. ad conjugem Arinthæi prætoris. (m) S. Hieron. ep. 20. Marcellæ. Paulæ 14. ad Caſtorinam. ep. 36. Aſellæ 99. Iulianæ tom. 9. ep 2. Auguſtini et Alippij — S. Aug. tom. 2. 87. ep. Felicitati et ſororibus, et Seleucianæ. ep. 108. Paulinæ 112. Albinæ 215. — S. Baſil. tom. 2. ep. 175. Iulittæ liberæ. — S. Amb. tom. 3. ep. 33. ad Marcellinam ſororem ſuam. et l. 10. ep 85. — S. Greg. Nazianz. Theclæ. ep. 200. 202. — S. Bern. ad Beatricem. ep. 118. — (n) S. Hier Marcell. ep. 54. 74. 102. 130. 133. 136, 137, 138. 141. 148. 149. Suniæ & Fretelæ 135. S Aug Florentin. tom 2, 132. Maximæ 141.

vout *Sanctimonials*°. The *scales*, wherein those *sages* weighed *piety*, was not *sex*, but *sincerity*. Whom the *Saviour* of the world embraced as *disciples* and *companions* p; the *servants* honour'd as *coheires*, and *fellow-members*. And seeing *Apollos* that *great textuarie*, blusht not to receive *instruction* from the hand of a *woman* q: it doth not *lessen* the *greatest clerke*, to *light* and carry a *lampe* of truth, before the *weakest-she*, that truly and wholly *devotes* her selfe unto *God*. If *Barack* the sonne of *Abinoam* had shewed himselfe valiant, *Iael* had not *triumphed*, the *wife of Heber* had not carried away the *honour* of the day: a *bottle* of *milke* from her *dayrie*; a *naile* driven by a *spinsters hand*, had not prevailed more then *ten thousand men of Israel* r. *Masculine failings* in vertuous actions, are *foiles* to set off the *sparkling lustre* of *feminine performances*. Granted be it, that

(o) S Hieron. ep 39. ad Principiam 140. ad Geruntij filias. to. 9 ep 3. S. Aug epist. 109. Felicæ 209. ad Sapidam 248. S. Ber. ep. 114 115. ad Sanctimonialem quandam. — S. Basil. ad Canonicam quandam. tom. 2. inter ascetica. — S Amb. to. 1. pa. 130. ad virginem devotam. & t. 3. l. 10. ep. 84. Demetriadi. S. Ber. ep. 347. ad Abbatissam Faberniacensem. — Anselmus Frodelinæ. lib. 1. ep. 37. lib. 3. ep. 30. 70. 84. Eulaliæ 125. Mabiliæ. 127. Basiliæ 138 157.

(p) Rideat forsan infidelis lector, me in muliercularum laudibus immorari: qui si recordetur sanctas fœminas, comites domini salvatoris: se potius superbiæ quam nos condemnabit ineptiarum, qui virtutes, non sexu, sed animo judicamus, contéptæque nobilitatis ac divitiarum, majorem gloriam ducimus. Hier. ep. 16. ad Principiam.

(q) *Act.* 18. 24, 25, 26, 27, 28. Si doceri à fœmina, non fuit turpe Apostolo: mihi quare turpe sit, post viros, docere & fœminas? S. Hieron. ep. 140.

(r) *Judges* 4. 9. lege S. Hier. ep. 140. & tom. 9. ep. 20. laudem sanctissimæ Ruth.

deceived

deceived *Evah* [f] wrapt up the whole *world* in the accurſed *ſwadling cloathes* of *tranſgreſſion*, corruption and death [t]: *Bleſſed Mary* [u] hath made *plenary compenſation*, in preſenting it with the promiſed ſeed [x]; *in whom all the nations of the world are bleſſed* [y]. Whiles manly intemperance *diſgorgeth* [z] it ſelfe, with *ſcorne* and *contempt*; upon the *heads* of thoſe *pious ſoules*, whom heaven would have *honour'd as the weaker veſſells* [a]: *Women grow* in ſaving *knowledge*, *floriſh* in *faith*, *flame* in *zeale*, are *cloathed* with the rich robes of *humility*, *patience*, and *modeſty* [b], attended with the lovely *hand-maids* of *chaſtity*, and *charity*, repleniſh the *ſanctuary*, *beautifie* publike *congregations*, and private *families*, are inſtant in *prayer*, enriched with *holy affections* [c], and *take the kingdome of heaven by violence* [d]. Inſomuch, as *thrice happy* were the *men* of this age in the *ſerious imitation* and participation of *womens worth* and praiſe [e]; whoſe *ſongs* are *Pſalmes*; whoſe

(f) 2 *Cor.* 11. 3.

(t) *Rom.* 5. 12, 17, 18.
(u) *Luke* 1. 42, 48.
(x) *Gen.* 3. 15.
(y) *Gen.* 12. 3.
(z) S. Hieron.
(a) 1 *Peter*, 3. 7.
(b) Nihil enim quietius, nihil purius, nihil denique pulchrius ea mente eſſe debet, quæ in Dei habitaculum præparanda eſt; quem non auro templa fulgentia, non gemmis altaria diſtincta delectant. Sed omnia ornata virtutibus. S. Hieron. ep. 14.
(c) Sentio me inimicorum patere morſibus, quod adulari videar clariſſimæ & nobiliſſimæ fœminæ, qui accuſare non poterunt, ſi me ſcient hucuſque tacuiſſe. S. Hier. e. 8. Nec mihi amor imponit, nec mœror. Greg. Nazianz. ep. 38. ad Simpliciam Hæret.
(d) Mat. 11. 12. *Luke* 16. 16.
(e) Atque utinam præconia fœminarum imitarentur. S. Hieron. ep. 10 ad Furiam.

whoſe *Conference*; *goſpell*, *Courſe* of life, *continencie*; *Recreations*, *devotion*; and whoſe *Converſation*, is daily *humiliation* for their *ſinnes* [f]. No *pen* was ever dip't in *gall*, no *tongue* ſharpned to *blemiſh* their honour: ſave onely ſuch, who either *envie* their *aſſaulted*, but *untainted vertues*; or elſe have drawne a veile of *ſtained-fame* over the face of ſome *ſhemiſcreants*, vitiouſly brought unto their own *lure* [g]. Suppoſe the *females* which are corrupted, fitly reſemble *Ieremie's figges*; the *evill* are *very evill*, that cannot be eaten, they are *ſo evill*, the very *worſt of creatures*: yet what *Miſoguniſt* can be ſo *unjuſt*, as to *pilfer* away, and expunge the *eſſentiall motto*, of the *good*? which are *very good*, even like the *figges which are firſt ripe* [h]. Stand forth (*endeared friends*) whoſe *Pietie* proclaimes you [i] *Patroneſſes* of your ſexe; whoſe *goodneſſe*,

(*f*) Multa me virginum crebrò turba circumdedit, divinos, ut potui, libros nonnullis ſæpe diſſerui; lectio aſſiduitatem, aſſiduitas familiaritatem, familiaritas fiduciam fecerat. S. Hieron. tom. 2. epiſt. 99. Aſellæ. Cujus Canticum Pſalmi, ſermo Evangelium, delitiæ continentia, vita jejunium, nulla me potuit alia delectare. idem.

(*g*) Perditæ mentis homines uno frequenter, levique ſermone, tentant clauſtra pudicitiæ, ridere & rideri ſecularibus derelinque, gravitas enim tuam perſonam decet, venenatæ ſunt hujuſmodi confabulationes, ſecularem verſum ſumens Apoſtolus, fecit Eccleſiaſticum; corrumpunt bonos mores, colloquia prava. S. Hieron. ep 1. (*h*) *Jeremiah*. 24. 2, 3. (*i*) Abrahæ filiæ non naturæ beneficio, ſed geſtorum ſuffragio, nuncupatæ. S. Hieron. ep. 20. Paula prius Chriſto conſecrata, quam genita, idem ep. 7.

even in *deepeſt ſilence* much better *pleads* your cauſe, then *borrowed eloquence*. T'will be your *crowne* to *perſevere*, and period your *perfections* [k]. To further your ready mindes, *peruſe* theſe enſuing lines which begge your *Practice* and *meditation*. The aſſured *intereſt* you have in the *doner*, may give each of you a legitimate *claime*, unto whatſoever *inſtruction* and *comfort*, either *diligence*, or *experience* hath *cabin'd* therein. And howſoever (*Mris Toppeſfielde*) your particular *loſſe*, gave the firſt *riſe* unto them; yet nor can it prove your *diſadvantage*, nor *impeach*, but rather *improve* your *content*; whileſt others alſo *refreſh* themſelves under the *ſhadie gourd*, which ſprings from your late *worthy husbands* grave [l]. The *refrication* of which freſh *bleeding wound* [m], if it

(k) Hæc dico, non quod de te ſiniſtrum quid metuam: ſed quod pietatis affectu, etiam quæ tuta ſunt pertimeſcam. S. Hieron. epiſt. 10.

Hæc dicta ſunt, non infauſto contra te vaticinio, ſed pavidi, cautique monitoris officio, ea quoque in te, quæ tuta ſunt formidantis. S. Hieron. ep. 8.— Semper neceſſe eſt, ut nitatur ad profectum, qui ſemper vult vitare defectum. Anſelm. lib. 2. ep. 37.

(l) Quid in illo virtutum, quid ingenij, quid ſanctitatis, quid puritatis invenirem, vereor dicere: ne fidem credulitatis excedam, & tibi majorem dolorem incutiam, recordanti, qvanto bono caruerit. S. Hieron. epiſt. 16 —Plorabo omnes pariter in unius morte defeciſſe virtutes. idem ep. 25. — Nihil illius ſeveritate jucundius, nihil jucunditate ſeverius, nihil ſuavitate triſtius, nihil triſtitia ſuavius idem ep. 15.— Erat magnus in magnis, primus in primis, idem tom. 1. ep. 26.

(m) Vereor ne nunc importunus loquar, & attrectans vulnus pectoris tui, quod tempore & ratione curatum eſt, commemoratione exulcerem. idem ibid.

chance

chance to ſpring a *ſigh*, or *draw* a *teare* frõ your *eye* [n]; blame not *him*, who recounting his *irreparable loſſe* [o], moulded this *modell* with *ſighes*, and did *ſement* the ſeverall parts with *trickling teares* [p]. Your *love*, wherein he *liv'd alive*; Your *care*, in the *boſome* whereof hee *died* [q]; your enſuing *ſable-ſorrow* [r], and the aſſurance of his *eternall* advancement [ſ], *charge* you to be *comforted*. Beſides the

(n) Quæ enim aures tam duræ, quæ de ſilice exciſa præcordia, & Hircanarum tygrium lacte nutrita, poſſunt ſine lachrymis Paulinæ tuæ audire nomen? ibid. —Quis virum hunc non ſuſpiret, & ingemiſcat ademptum? quis adeò eſt corde lapideo, ut illius gratia non acerbè illachrymetur? Baſil tom. 3. ep. 5. de Arinthæo Prætore. (o) Me verò præcipua quædam mœſtitia replevit recogitantem, cum quo me vir ille ſit honore proſequutus, tum quæ ſit Eccleſijs communiter adempta gubernatio, charitas. idem ibid. (p) Confiteor affectus meos: totus hic liber fletibus ſcribitur, non eſt optimus conſolator, quem proprij vincunt gemitus, cujus viſceribus emollitis, fracta in lachrymis verba deſudant. S. Hieron ep. 25. (q) In morte mariti, probata ſemper in uxore pietas, magis ab omnibus comprobata. S. Hieron. ep. 27. (r) Quædam mulieres, maritorum expertæ dominatum, viduitatis præferunt libertatem, idem ep. 22.— Maritos ita plangere ſolent, ut tandem dominatu eorum, ſe caruiſſe lætentur, quærantque alios: non quibus juxta Dei ſententiam ſerviant ſed quibus imperent. idem ep 16.—tu verò ad tempus, in tumulo mariti ſepeliſti omnes pariter voluptates: idem ep. 9. Ille meos, primus qui me ſibi junxit, amores abſtulit; ille habeat ſecum, ſerverque ſepulchro. Virgil. Enead. lib. 4. (ſ) Noſtram vicem dolemus, & invidere potius gloriæ ejus videbimur, ſi voluerimus diutius flere regnantem. S. Hieron. ep. 27. — Nos dolendi magis qui quotidie ſtamus in prælio peccatorum, vitijs ſordidamur, accipimus vulnera; & de otioſo verbo reddituri ſumus rationem, idem ep. 29. —— Nullam ergo debet generare triſtitiam, qualecunque illud eſt, quod maximam videtur ſignificare lætitiam. idem tom. 9. ep. 5.— Dolorem animi tui conſolari æquum eſt, non augere S. Aug. ep. 225. Qui diligunt aurum, nunquid perdunt, quando recondunt? Nulla eſt cauſa triſtitiæ diuturnæ, quia potior eſt cauſa lætitiæ ſempiternæ: major eſt cauſa gratulationis in ſpe inæſtimabilis æternitatis, quam cauſa mœroris in re breviſſimi temporis. Hæc tua ſint divina ſolatia, quibus erubeſcat, & cedat humana triſtitia. S. Aug ad Sapidam. ep. 248.

wedding garment [t], enjoynes you to *give away* the *mourning weed*. God having *raiſed* you up another *hearts eaſe* [u], and *beloved guide*, maugre the clandeſtine *oblatration* of *envenom'd ſpirits*; who (may they not be the *privie counſellers*, and ſole *managers* of all *negotiations*) eſteeme their *talkativeneſſe* to be *eloquence*, and *raſhly* to *cenſure* others, the *teſtimony* of a good *conſcience* [x]. In the *affluence* of earthly *comforts* [y] you enjoy, *forget* not to make God *your all* [z]; and to make much of them that *feare* the *Lord* [a]. Not that I feare the *holy fire* is going out [b]: but having the *bellowes* of

(t) Mariti ſolatio deſtituta, forma & ætas & opes, faciunt cunctis appetibilem. S. Hier. tom. 1. ep. 11. Erat tibi excuſatio deſertæ & ſine hæredde domus ibid. —Amplæ opes & diſpenſatio rei familiaris egent authoritate viri ibid.— Hoc dixit Apoſtolus viduis, ut aut nubant, ſi ſe non poſſunt continere, aut contineant, ſi nolunt nubere. idē c. 8. (u) Maritum quære, non hæreditatem. S. Hieron. ep. 16.— modo tunica nuptialis, vario non ſit tecta ſub tegmine, idem. ep. 11. Nam ſi vidua verecundiam ruperit matronalem; in omnem debacchabitur luxuriam. ibid. (x) Exiſtimant loquacitatem eſſe facundiam, & maledicere omnibus bonæ conſcientiæ ſignum arbitrantur. S. Hieron lib. contr. Helvid. (y) Non ideo te magni pendas, quod non deſunt, quod affatim ſuppetunt, quod velut ex fonte largiſſimo terrenæ felicitates fluunt, omnino hæc in te deſpice atque contemne, nec in ijs quicquam requiras, præter integram corporis valetudinem. S. Auguſt. epiſt. 121. cap. 3. Probæ. (z) Delitiæ ſi adfluant, ac divitiæ, ne apponas cor, ne in eis putreſcendo moriatur, quod ſurſum eſſe debet, ut vivat. ibid. Omnium operum & cogitationum tuarum, ſpeculatorem Deum crede, & cave ne quid, quod divinis oculis, indignum ſit, aut opereris, aut cogites. S. Hier. tom. 9. ep. 14. (a) Quicquid debeas Marito redde chariſſimis ejus amicis, & amore preſentium, abſentis deſiderium tempera. S. Hieron. ep. 9. Orbitatis magnitudo, religionis, & charitatis occaſio ſit. idem ep. 9. ad Salviam. (b) Abſit ut ſiniſtrum quippiam mihi de te ſuſpicare liceat, ſed ex abundantia monuiſſe pietatis. ibid. Sunt qui te ſuſpiciunt ut patronam, diligunt ut alumnā, venerantur, ut ſanctam. S Hier. ep. 11. t. 1. In una atq; eadem muliere, Chriſtiana, ſimul diligatur, & mater. idem ep. 74. Marcellæ.

the

the *Temple* in my hand, blow the *coales*; and admoniſh others under the *veile* of your *name* [c]. Howſoever theſe *bloſſomes* prove [d], (*I intreat you all*) accept, as the *unfeined evidence* of my *love*, and *gratefull reſpects* unto your *Perſons* [e]: & *regiſter* as a *pledge* of my *readineſſe* [f] to undertake, for the comfort of your *ſoules* whatſoeuer you command within the *profeſſion*, *prayers* [g], and *power of*

(c) Sed abſit, ut de te talia ſentiam, quæ ſuam domino animam conſecravit. Non tam tibi, quam ſub tuo nomine alijs ſum loquutus, quæ otioſæ & curioſæ, & verboſæ. idem ep. 11. Dicendum, non quo hæc in te timere debeam, ſed quo per occaſionem tui, cæteræ præmonendæ ſint. idem ep. 8.

Miraris fælicitatem ſanctæ mulieris Elizabethæ, imitare ejus fidem. Luc. 1. 6. S. Hier. ep. 7 (d) In vetere via, novam ſemitam quærimus, et in antiqua detritaque materia, rudem artis excogitamus elegantiam: ut nec eadem ſint, & eadem ſint, unum iter, & perveniendi quo cupias multa compendia. S. Hieron tom. 1. ep. 11. a. (e) Ac de nobis illud perſuaſum habetote, quod nullos unquam, qui ſinceriore erga vos animo ſint, nec qui magis res veſtras communes ſibi eſſe ducant reperietis. Greg. Nazianz. ep. 200. Theclæ. (f) Itaque chariſſima filia hanc epiſtolam amoris mei in illum habeto Epitaphium, & quicquid poſſe me ſcieris, in opere ſpirituali, audacter impera S. Hier ad Theodoram. ep. 29. ω (g) Omnipotens Dominus ſic vos in temporali vita ab omnibus malis cuſtodiat, ut poſt hanc vitam, in æternis bonis conſtituat. Anſelm. ep. 37.

St Leonards-Bromley.
From my ſtudy,
Iune 20. 1632.

Your VVorſhips
daily Orator,
and Servant,
Edmund Layfielde.

BRITISH
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MUSEUM

To the Christian * Reader.

Christian Reader;

AS a good mans *chiefest care, is spent in the procurement of the* peace *of his soule* [a]; *and the* choisest affections *of the soule imployed to gaine* acquaintance with God [b]: *so the* quintessence *of that* angelicall familiarity *is, to be wholly* devoted *unto God, and make him his* all in all [c]. *Thy* fraile *and feeble body, which like the* declining shadow, *insensiblie steales towards the* dust from whence it was taken [d]; *instructeth thy soule, by* faith, love, and holy life, *daily to returne, and* ascend to God that gave it [e]. *The* minde *which thorow a* blessed hope [f] *drawes in the refreshing breath of* eternall life; *should* breath *out nothing but* desires *after Christ* [g], *more pure then the* sunne, *more inflamed and* active, *then the* sunne beames *. *Whilest this litle* sparkle [h] *is proferr'd* [i] *to* light *thy* torch, *and kindle thy* devotion, *cherish it with* acceptation [k]. *And*

* Fiunt non nascuntur Christiani. S. Hieron. ep. 7. tom. 1.

(a) *Matt.* 16. 26. Lege Theophylact. Euthym. Victorem Antioch. Ber. in Cant. Emyssen. S. Aug. in loc.

(b) *Job.* 22. 21.

(c) 1. *Cor.* 15. 28.

(d) *Gen.* 3. 19.

(e) *Eccles* 12. 7.

(f) *Titus* 2. 13.

(g) Sic erudienda est anima, quæ futura est templum dei, ut nihil aliud discat audire, nihil loqui, nisi quod ad timorem dei pertinet. S. Hieron. tom. 1. ep. 11.

(h) Alius aurum sensuum, alius argentum eloquij, alius vocem æris exhibeat. idem ep. 128. — Non enim magnorum virorum ingenijs, sed meis sum viribus æstimandus. ibid. — *Marke* 12. 42. Vniversas divitias: in utroque fidei suæ obtulit testamento. idem ep. 10. (i) Vltroneas aiunt putere merces, & pretia facilitate decrescunt, quæ semper in raritate majora sunt. idem epist. 11.

* hæc moneo, pietate qua te diligo, ut non solum pecuniam, sed & teipsum Christo offeras, hostiam vivam. Rom. 12. 1. Non quod de ardore mentis tuæ, quidquam dubitem: sed quo currentem impellam, & acriter dimicanti fervorem augeam. S. Hier. fervoret. 1., ep. 26. (k) Si quid in hoc lector placet, assignare memento id Domino: quicquid displicet, hocce mihi. Walafridus Strabo, de suo libro, Bib. Patr. to. 9. pars 1.

Rō. 12.

seing

seing the lampe *burnes for thy* benefit [l]: *let thy* charitie *contribute the* pureſt oyle *of thy* fervent prayers [m] *for a* bleſſing *upon his* ſtudies [n]; *which are* ſeriouſly *bent to lend yet a* clearer light [o], *to guide thy* footeſteps *unto* Chriſt. *In whom* account *me*

(l) Hæc tibi, Marcella venerabilis dictavi, non eloquij venuſtate, ſed voluntate in vos animi gratiſſimi, & Deo, & legentibus placere deſiderans. S. Hieron. ep. 16. ω

(m) Omnium veſtrum in quorum cordibus per fidem habitat Chriſtus, me dilectioni, orationique commendo. S. Aug. ep. 156. (n) A familia Chriſti oratum eſt pro Petro, oratum eſt pro Paulo; & vos in ejus familia eſſe gaudemus, & incomparabiliter plus quam Petrus & Paulus, orationum fraternarum auxilijs indigemus. idem ep. 121. Probæ. cap. 16. (o) Obſecro vos, ô Paula & Euſtochium, fundatis pro me ad dominum preces; ut quamdiu in hoc corpuſculo ſum, ſcribam aliquid gratum vobis, utile Eccleſiæ, dignum poſteris. S. Hieron. ep. 120.

Thine,

Edmund Layfielde.

THE SOVLES SOLACE.

PSAL. 73. ver. 25.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

THE sacred Scriptures are like a *Ring*, wherein the Booke of *Psalmes* is the *enammell*, this Canticle[a] the *Diamond*; the Posie, *Whom have I in heaven, but thee? and there is none upon earth, that I desire besides thee*; the *Workman*, eyther *Asaph* the *Seer*[b], or *David* the *Sweet-singer of Israel*; the *gold* is that of *Havilah*, excee-

a) *Hymni, laudes Dei cum cantico; si sit laus, & non sit Dei, non est hymnus; si sit & laus, & Dei laus, & non canetur, non est hymnus: oportet ergo ut habeat hæc tria, & laudem, & Dei, & Canticum. Qui cantat laudem, non solum cantat, sed et amat eum quem cantat: In laude confitentis est prædicatio, in cantico, amantis affectio. S. Aug. in Psal. 72.* b) 2 Cron. 29. 30. & 1 Cron. 15. 16, 17, 19. 1 Cron. 25. 1, 2. *Asaph interpret. congregans. S. Hieron. de nominibus Hebr. Vox ergo Synagogæ est; loquitur in hoc psalmo Synagoga, cur deus dat impijs tantam felicitatem, et a nobis fert eam servientibus sibi? S. Aug. in loc. Asaph nobilis Cantor Davidis tempore à quindecim hi psalmi eodem titulo inscripti, sunt compositi, aut illi traditi sunt decantandi: Mariana in loc.*

Asaph.

ding pure and good; the *structure* curious, like *Aholiabs*; the *Foile*, the Prosperitie of the wicked, that gravel'd the Saints in all ages [c]; the *polishing*, the cleare sight of their infelicitie; the *waight*, Gods goodnes to his Elect; the lustre and vertue, the *Soules sole solace*, which hath none in heaven, but *God the Father*; nor in earth, but *God the Sonne*; nor else-where any thing desirable, but *God the Holy-Ghost*, springing from this assurance, that *Truly God is good to Israel, even to such as are of a cleane heart, Vers.* 1. A *sweet entrance* into the *third booke of* [d] *Psalmes*, a meet exordium, by proposall of his owne goodnes for a [e] *reward*, to incourage us to *persevere* in goodnes, and to make him in all estates *our All*, in heaven and earth: as *sweet a conclusion* of the conflict, and period of the *hymne*.

Heare, and behold (*yee tenderly beloved bowels of Christ* [f]) in these few *Graines*:

1. Gods *Indulgence* toward the *ungodly* for a momēt, in the *Prologue* [g]: *For there are no bāds*

(c Ps. 36. & 37. & 49. Iob. 12. 6. 21. 7. Ier. 12. 1.

Nunquid et in meam mentem non hic sæpius fluctus illiditur? quare senes impij, sæculi divitijs perfruuntur? quare adolescentia rudis, et sine peccato pueritia, immaturo flore metitur? quid causæ est, ut sæpe bibuli, tri imuliq; et ubera materna lactentes, à dæmonio corripiantur repleantur Lepra, morbo regio devorentur? Et è cōtrario Impij, adulteri homicidæ, sacrilegi, vegeti, atque securi, de sua Sanitate in Deum blasphement? Sed cum hæc cogitarem, statim didici, bonus est deus, & omnia quæ bonus facit, bona sint, necesse est. S. Hieron. Tom. 1. ep. 25. Audi recordantem, et pœnitentem qui erraverat, putando deum non bonum, qui dat bona terrena malis, et aufert illa servis suis, hoc modo erumpentem. Quā bonus deus Israel, rectis corde? v. 1. S. Aug. in loc. Quam multa enim habeant Impij in hac vita munera, et dona gratuita ab illo quē contemnunt, enumerare quis potest? S. Aug. ep. 87. Tom. 2. (d) Βίβλος ψαλμῶν Acts 1. 20 *sed Hebræorum calculo 5 sunt psalmorum libri, Ayrsworth in* Psal. 42. 1. *liber* 1. *finitur* Psal. 41. 2. Ps. 72. 3. Psal. 89 4. Psal. 106. 5. Psal. ω. (e *A præmio cæpit, ut pondus futuri certaminis elevaret, S. Ambros. in* Psal. 1. 1. (f *Audite, audite dilectissima viscera corporis Christi. S. Aug. in loc.* (g *Erudit adversus pharisæi scandala mundi: quæ mentes hominum sæpe movere solent. Cum videant florere malos, et crescere rebus, cladibus afflictos omnibus esse pios. Concilio intuleris superûm cæloque locaris! Quem sequar in cælo, te sine nullus erit. Reddideris terræ, terras donaveris omnes, Quem sequar in cælo, te sine nullus erit. H. Roban. Hessus. Psalmus* Διδασκαλικος, *ei providentiam in pijs servandis, et impijs, ad extremum perdendis enarrat: dividi potest, in* πρόλογον. 2 λόγον. 3. ἐπίλογον. *Theodorus Zuingerus. Tremel.*

in

in their death: but their ſtrength is firme, they are not in trouble as other men: neither are they plagued like other men. verſ. 4.&c.

2. His *Paternall providence* over the godlie in their greateſt frailties, in the *progreſſe*, tutoring them in the *Sanctuary*, why *he* doth, & *they* ſhould patiently beare with ſinners. *Surely thou didſt ſet them in ſlippery places, thou caſtedſt them downe into deſtruction* v. 17.&c.

3. The *profit* accruing to the righteous by Gods *ordinances & afflictions*, their *Profeſſion* to adhere to God alone: in life to have *none but him*, in life & death to make *choiſe* of him as the *ſtrength of their heart, when their fleſh & heart faileth, and their Portion for ever* v. 26.

The voice of the Text is *Angelicall* and *Seraphicall*, flaming with a *divine-burning-affection* unto our heavenly father, in, before, and above all things, expreſſed in the *collation* of God, and all other creatures in heaven and earth. Which ſpirituall *Extaſie*[h] is beautified and preſented. 1. by an *Emphaticall interrogation*, which is the ſtrongeſt deniall: *Whom have I in heaven but thee?* 2. *a peremptorie denegation*[i] *There is none upon earth that I deſire beſides thee.* The ſumme whereof (as frailtie is able to broach theſe *tranſcended Myſteries*, & ſublimated[k] affections)

(h) *Polengius in loc.*

i) לא־חפצתי *Nolui, vel non volui Genebrard in loc:*

(k) *Dicam ut poſſum, ſed date veniam, accipite conatum meum, devotione intendedi, nam explicandi nulla facultas eſt. S. Aug. in loc. De Scripturis ſanctis diſputanti, non tam neceſſaria ſunt verba, quam ſenſus. S. Hieron. Ep. 130. Marcellæ. Eſt quidē ſermo compoſitus, et gallicano cothurno fluens, Sed quid ad interpretem? cuius profeſſio eſt non quo ipſe diſertus appareat, ſed quo eum, qui lecturus eſt, ſic faciat intelligere, quomodo ipſe intellexit, qui ſcripſit. S. Hieron. Ep. 133. de Rhætij commentarijs in Cant. Canticorum. Sed cum tanta res eſſet, quæ cogitando non tam quid de ea ſentiendum, dicendūve eſſet, quam quonam modo perſuadendum ijs qui diverſa ſentirent, fieret difficilior, finem aliquando dilationi adhibendum putavi, ſperans divinum adjutorium magis mihi ſcribenti, quam differenti adfuturum.*

Quamobrem primum mihi videtur, plus valere in hac inquiſitione vivendi, quam loquendi modum. S. Aug. Tom. 2. Ep. 112. Paulinæ. Dicam ſi potero, adiuvante miſericordia domini, et orationibus veſtris. S. Aug. in Pſal. 26. Si tamen expoſui, quod volui, expoſui autem quantum potui, etſi non quantum volui, adiuvat me dominus et intentio cordis veſtri, ab eodem domino inſpirata. id. ibid.

may be thus *metaphras'd*. My ſoule *longeth*, yea, even *fainteth* to behold the face of the Lord, my heart and my fleſh *crieth out* for the living God [l]: Whom to *enjoy alone*, is *happineſſe*, and other happineſſe, I have none, deſire none but God alone. Without God, *heaven* to me is *earth*, *Angels* to me are *men*, Men to me are no better then *beaſts*, beaſts then *devills*, the Earth then *hell*. But with my God, the *creatures* are *delicacies*; *Men* are *Comforts*, *Saints* are *Angels*, the *Earth* a pleaſant *Paradiſe* [m]. The earth is fill'd with the *mercy* of the Lord, the heavens repleniſhed with the *glory* of the Lord; *that* doth *cloath* me, *this* ſhall *crowne* me, my *body* is on earth, my *mind* in heaven, I *ſee* both, I *know* both; *earth* to my *ſorrow*, *heaven* to my *joy*: yet nor in my *ſorrow*, nor in my *joy*, nor in *heaven*, nor in the *earth*, is there any thing my ſoule is ſatisfied with, longeth to enjoy, ſave God alone, who is the *health of my countenance and my God* [n]. Pſal. 43. [o]

Embrace the text under this title, *The Soules Solace*; wherein are remarkeable two things: 1. her *Cõfidence* [o], *Whom have I in heavẽ but thee?* whom have I there to *beleeve* in, *adore*, *feare*, *depend* upon, but thee O Lord? 2. *Conſcience* [p], *& there is none upon earth that I deſire beſides thee*: None unto whom my heart *devotes* her ſelf, *vowes* to *love*, *obey*, *delight* in, ſet up her *whole contentment*, and take true

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(l) Pſal. 84. 2.

(m) *Cuius alicui veritas quamvis ſatis ad omnium intelligentiam, ipſa ſui luceat claritate, mihi tamen neſcio quomodo, in præſenti cauſa, propius innotuit. S. Hier. ep. 14. ad Cletiatum. modo non ſit Paulini.*

(n) *Cœlo ſed omni, quis mihi? nec velim terris neque optem, quam ſocium tibi. Arias Montanus loc. ſic red.*

(o) *Hæc, hæc eſt vox fidei, vox filiorum Dei. Abrah. Scultetus, in loc. Fides mea id veretur, Mariana in loc. In ſpiritu læto, fidem profitetur ſuam, quod in ſolo Deo confidat, neglectis omnibus creaturis, etiam in Cruce. Chriſtoph. Cornerus, in loc. Eodem, modo, Occolampadius, in loc. per Iohan. Gaſtium latinitate donatus. Item Muſculus. Aynſworth in loc.*

(p) *Nihil in cœlo mihi erit, ſine tuo cõſortio iucundum, nihil in terra, in cõiunctione tua beniguitatis acerbum. Hieron. Oſorius to. 3. in loc. Nihil creatum invenio, quod mihi ſatisfaciat, nihil in quo cor meum penitus acquieſcat, neq; in cœlo neque in terra. Bellar. in loc.*

Complacency in, ſave *thee O Lord alone*. He *beleeves* [q] his God is in *earth* to *regard* him, therefore he reſolves in the peace of a good Conſcience to *approve* himſelfe unto him, *draw neere, and walke* with him on earth. Thus *it is good for me to draw neere unto God*, verſe laſt. He's *aſſur'd* that his God is in *heaven* to *reward* him, therefore he will put his *truſt* in the Lord his God: Without all doubt, that *omnipotent* and all-*ſufficient* God, who fills heavē and earth, whom the *heaven of heavens* is not able to containe [r], is able to *preſerve*, *ſanctifie*, *feed*, thorowly *fill*, and *ſatisfie* all the *emptie* and *thirſtie faculties* and *functions* of my ſoule, to *hold* and *uphold* me with his *right hand*, to *guide me with his counſell, & afterward to receive me into glorie* [s]. So that, might ſinfull-fleſh *vent* ſuch an ambitious wiſh, or preſuming to *wiſh*, prove ſo happie as to *obtaine*; my hearts *deſire* and vote ſhould bee to *have none* (*O Lord*) *in Heaven but thee, nor in earth in compariſon of thee* [t]. The pleaſant *fruit* growing upon theſe *branches*, the *ſiluer ſtreame* iſſuing from this ſacred fountaine, is this.

Doctrine 1. *The ſanctified ſoule finds and feeles her ſelfe ſo happie in the enioyment of God alone*

(q) *Habet votum hoc, fidei incluſam certitudinem. Mollerus in loc. Fideiſententiam carnis tentationi præmittit. Aretius Felinus in Pſ.* 73. *ver.* 1.

(r) 1. Kings 8.27.

(ſ) Pſal. 73.24.

(t) *Felix es talia feliciter cogitando, amando felicior, & ideo eris etiam feliciſſima conſequendo. S Aug ep.* 206. *Oculo cordis in gloriam illam defixo. ver.* 24. *ita raptus à ſpiritu eſt, ut iam omnia creata deſpiciat. Bellar. in loc. Deſiderio Gloriæ accenſus, erumpit in votum. Quis oratio eſt optantis.* 2. Sam. 23 15. Pſ. 4.6. *Quis mihi det, ut ſim in cælo, & cæleſtibus bonis perfrui poſſim? Moller. in loc. Qui cæleſtis vitæ dulcedinem, perfectè cognoverit, eâ quæ in terris amaverat, libenter cuncta derelinquit. Greg. ex Hugone in loc. Nulla creatura, neque in cælo, neque in terra me unquam avocabit à te.* Rom. 8. 38.

Pomeranus in loc. Weſtmerus in loc. Quid amplius quærendum in cælo, niſi gloriam quam das iuſtis? & in terra, niſi gratiam ad bene operandum, quam das adhærentibus tibi, & invocantibus te? Iacob. de Valentia in loc. Iam valedictis rebus omnibus, te unum ſitio; te ardeo, quem video unum & eſſe, & largiri univerſa. Ier. 27.5. *Aretius Felinus, in loc. A te ſolo pendeo, in te uno, ſunt omnia mea ſubſidia, in te uno, omnis mea prudentia & induſtria, in te ſolum recumbo. Vatablus in loc.*

Doctrine 1.

alone, that she desires his comfortable presence, and inestimably prefers it to the whole world [u]. The worlds created, by the heire of the world [x], Heb. 1.2. are either the Periods [y] of time, whereby all things are measured [z], or els heaven and earth, Gen. 1.1. that, the glorious tabernacle of Angels, & triumphant Saints; this, the habitation of miserable mortals, and irrational creatures. The glory of this world is so great, so sweete a baite, an entisement so delitious and attractive, that the devill gave his owne hopes some incouragement, therewith to ensnare the very Sonne of God [a]: The glory of the world to come is so trãscendent, and superaboundant, as that incomparable Linguist, who spake more Tongues then all the rest [b], and for his sweet oratorie was adored for a Mercurie [c] by the Lycaonians [d], wanted a tongue to blazon it, language to expresse it [e]; Eye hath not seene, nor eare heard, neither have entered into the heart of man, the things which God hath prepared for them that love him [f]; yet when the Prophet had exactly poized all these, and waighed the Creature cloathed with its several excellencies, he cast them all aside, turned from the faire fabrik of Heaven and earth [g], placed them on his left hand, that he might offer his right hand unto God, and embrace his Creator with heart, and both hands, from whose presence the plenitude of those joyes proceed

(u) Iustorum beatitudo in solo Deo consistit. Aygnanus in loc. Felicitas hominis vera, in coniunctione cũ Deo sita est. Gualter in loc. Vnus nobis ipse sufficit. Calvin. in loc. Omnis copia, quæ Deus meus non est, egestas mihi est. S. Aug.

(x) Iohn. 1.3. Colos. 1. 6.

(y) Αἰῶνες appellat temporum periodos, quibus res conditæ omnes comprehenduntur. Aretius in Heb. 1.2.

(z) Tempus est mensura, seu numerus motus, per prius & posterius. Arist. 4. Phys. cap. 11.

(a) Matth. 4.8.

(b) 1. Cor. 14. 18. Acts 21.40.

(c) Κήρυξ ἀθανάτων. Hesiod. in Theog.

(d) Acts 14.12.

(e) 2. Cor. 12. 4.

(f) 1. Cor. 2.9.

(g) Cæli, & terræ nominibus, quicquid imaginari possunt homines designat. Fabritius in loc.

ceeds [h]. For as the innocent *Dove* found no reſt for the ſole of her foote, upon the *raging waves*, til ſhe returned into the *arke* [i]; So the ſinfull-ſorie-ſoule hovering upon the *wing* of deſire to finde ſome *ſolid contentment* and ſufficiency in the Creature, *wearied* either with the *confuſion* and miſerie wherewith it is covered, or that *emptineſſe* wherewith it is accompanied, can finde no true *peace*, nor quiet, till Chriſt our *Noah* [k], and *comforter* in all ſorrowes, reach foorth his hand of *merit and mercy* to receive her into the arke & *armes* of Gods favour; from whence ſent out to *ſearch* the myſteries of godlineſſe, ſhe returnes with the *olive branch* of Peace. And as this *dove* feeds not on *Carion* like the *Raven*, but gathers up the *pretious ſeede*,

(h) *Eſt hominis Chriſtiani αὐτάρχεια non Stoica, ut quilibet in ſeipſo habeat omnia repoſita, non indigeat alio, ſed in ſolo Deo recondita. Es mihi inſtar omniũ ubique, ſolus, & unus mihi ſufficis; ab omnibus deſertus, ad te confugio. Barthol. Coppen. in loc.* Philip. 1. 21. *Tu ſolus ſitim ſedas, tu ſolus famem depellis, &c. Qui iſto præſidio deſtituti, quem habeant in laboribus adiutorem? quem in periculis defenſorem? quem in rebus dubiis conſiliarium? quem in doloribus conſolatorem? quod in tentationibus perfugium? cuius contemplatione paſcantur? cuius doctrina erudiantur? &c. Schipinus in loc.* 1. Gen. 8. 9. (k) *Noah interpr. Requies. S. Hier. de nominibus Hebr. Typus Chriſti, qui ſolus iuſtus inventus eſt; nec alio, ſanctitatis quæſivit exempla, ſed ipſe præbuit. S. Hieron. Tom. 9. ep. 1. Noah arcam, ſic Chriſtus formavit Eccleſiam, intra quam ſalvamur. Noe dictum eſt, requiem dabit.* Gen 5. 29. *Sed Chriſtus ſolus aufert maledictionem. S. Origen in Gen. Hom. 2. In arca Noe pauci ſervati ſunt, in Eccleſia pauci ſalvantur. In illa omnium animalium genera; in hac vniverſarum & gentium, & morum homines ſunt. Periclitata eſt Arca in diluvio, periclitatur Eccleſia in mundo. Egreſſus Noe vineam plantavit, & inebriatus eſt; natus quoque in carne Chriſtus, Eccleſiam plantavit, & paſſus eſt. Nudatum patrem irriſit maior filius, & minor texit: & Deum crucifixum illuſerunt Judæi, & honoraverunt Gentiles, &c. S. Hieron. Tom. 2. ep. 58. cap. 8. Arca figura eſt peregrinantis Eccleſiæ, quæ fit ſalua per lignum, in quo pependit mediator Dei & hominum homo Chriſtus Ieſus. S. Aug. Civit. lib. 15. cap. 26. Cuius figura erat Noe, Noe vero à peccatis quietos non fecit, ſed in Chriſtum prophetavit Lamech, in quo quietus eſt factus pater, & ſanctus eius ſpiritus, & omnes ſancti homines in ipſo quieti facti ſunt, quieſcentes à peccatis. Epiphan. lib. 1. tom. 2. Hæreſ. 30. Vt egreſſus ab Arca accepit benedictionem à Deo cum filiis; Typus eſt Chriſti & diſcipulorum eius poſt reſurrectionem, qui replevit terram gratia, verbo, & ſpiritu. Hieron. Laurctus in verbo Noe.*

ſpringing

ſpringing up for childrens bread; ſo the ſoule eſteeming the creatures too meane a *banquet* for her excellency, takes her repaſt on *Chriſt*, the ſeede of *Abraham*, the *food* of ſaints, the Sonne of God. The *dove* layes not her eggs with the *unnaturall Oſtrich, and leaves them in the earth, forgetting that the foote may cruſh them, or that the wild beaſts may breake them, becauſe God hath deprived her of wiſedome, neither hath he imparted to her underſtanding* [l], but ſhe builds high like the *eagle*, upon the clefts of the rockes [m], and *refreſheth* her ſelfe by the pleaſant rivers: and the *Gratious-Soule* builds not her neſt in the duſt, where the *winde* of *vanitie* will peirce it, reſts not upon the *Creature*, which is a broken & peircing Reede, but on *God* the rocke of our *ſalvation*, unto whom *ſhe is* carried, by the *golden ſtreames* of the word [n].

(l) Iob 39. 13.

(m) Ier. 49. 16.

(n) *Nidificat in petris, in ſolidit ate fidei permanens; habens in pectore ſuo fluenta ſcripturarum. Rupertus in Cant. 4. 1.*

Reaſon 1.

There is nothing able to *fill-full* the Cup of the Soule, and make it runne-over with *durable joy* and gladneſſe [o], but the *comfortable preſence* of the all-ſufficient God. The world is a *rich-ſtore-houſe* of admirable cõforts for mans plentifull *proviſion*, that he may *cheerfully* ſerve his God: here is nothing created, whence divine providence drawes not unto man a *ſingular benefit* [p], the *center earth*, is as a fruitfull *mother* to nouriſh our fraile bodies with the *ſugred milke* and noriſhment of her *breaſts* [q]; The waters of

(o) Pſal. 4. 7. 23. 5.

(p) *Nihil enim ſine ratione fit per Deum: nihil caſibus fortuitis: nihil denique fortunæ in illo temeritati licet. Hieron. Tom 9. ep. 20.*

Rom 8. 28.

(q) Gen. 13. 10.

Siloam

Siloam, [r] The cleare-ſtreames of *Kiſhon* [f] will waſh away *corporeall* pollution; and freſh fountaines refreſh the thirſty, and wearie *Pilgrims* [t]. A ſweete & wholeſome *ayre* conduceth to a continuance of *ſtrength*, and health [u], the *clouds labour to water the earth* [x], *the Lord bindeth up the waters in his thicke cloudes, and the cloud is not rent under them* [y], *againe, he maketh ſmall the drops of water; they powre downe raine, according to the vapour thereof, which the clouds do drop and diſtill upon* man abundantly [z]; the *fire* in-life'ns our benummed ſpirits and limbes: the ſweet *influences* of the *Pleiades* [a], renew the *Delicacies*, and pleaſures of the *ſpring*, revive the *countenance*, warme and increaſe the *blood*, bring the *brids* from farre to ſing

(r) Iohn. 9. 7.
(f) Iudges 5. 21.
(t) Pſal. 110. 7.
(u) 2. King. 2. 19, 22.
(x) Iob 37. 11.
(y) Iob 26. 8.
(z) Iob 36. 27, 28.
(a) Iob 38. 31. מעד נות כמח ad verbum delicias pleiadum. Arias Montanus. Fructus delicatos Vergiliarum Pagnin. in rad. ערן ex R. Moſeb. Num ligabis fructus & bona ſtellæ Chimah, quæ eſt è ſtellis Aquilonaribus? R. Abraham, ibidem. Σειρὴν δὲ δεσμὸν πλειάδος. Sept. Nurquid coniungere valebis micantes ſtellas Pleiades? S. Hieron. 706. 3831.

Num & Aſtrologia perſcrutanda eſt ad cogneſcendum proprietates iſtorum ſiderum, vt hunc locum intelligere poſſimus. Miror & ſi hoc congruit ſermoni noſtro: & certe nimis longum eſt, tranſeamus ergo ad alia. S. Auguſt. tom. 4. in loc. Amicum hoc Sydus Hebr. dicitur כימה *ex rad.* כומה *i. e. coniunctio ſtellarum. R. Jonah. His ergo Græci, quod multæ ſimul eſſent, nomen ab ipſa multitudine poſuerunt:* πλῆθος *enim multitudo dicitur, & inde derivatum eſt, vt Pleiades appellentur. S. Hieron. in loc. Job. Pleiades appellat ſtellas, quæ iunctæ, velut ſeptem eſſe monſtrantur, idem Pleiades ſunt ſeptem ſtellæ* ἀπὸ τοῦ πλεῖν *navigare, quod ortu ſuo felix tempus navigationis oſtendunt, etſi ſex tantùm lucidè appareant. Pleiades incipiunt humeros relevare paternos: quæ ſeptem dici, ſex tamen eſſe ſolent. Ovid. lib. 4 Faſter. Latinè Vergiliæ dicuntur, quia veris ſunt nunciæ, ſignum calidum, quod maturet & fructus calefaciat. Aben-ezra, ex Mercer. in* Iob 9. 9. *Hoc eſt quod Delitias appellat* Iob 38. 31. *generali nomine, verni temporis amœnitatem & pulchritudinem. Mercerus in loc. S. Hieronym.* Iob 9. 9. *vertit Chimah Hyadas,* ἀπὸ τοῦ ὕειν, *pluere, quia ortu pluvias inducit, ut flores, herbæ, & fructus terræ emergere incipiant. Arcturum, pluviaſque, Hyadas, geminoſque Triones. Virgil. Georg. 3.* πλειάδας θ' ὑάδας τε. *Homer. Iliad. 6. Habuit Atlas, vt fama eſt, è Pleione vxore ſeptem filias, quas Iupiter inter ſidera collocavit; quarum nomina recenſuit Aratus in Aſtronom. Natal. Comes lib. 4. cap. 7. Ovid. Faſter. 4. Nequaquam ſermo veritatis vanas Arati fabulas ſequitur, hæc quippe aſtrorum nomina, à cultoribus ſapientiæ carnalis inventa ſunt: ſed Scriptura ſacra idcirco eiſdem vocabulis utitur, ut res quas inſinuare appetit, notitia uſitatæ appellationis exprimantur. Odo Cluniacenſ. Moral. in Job lib. 9. Bibl. Patrum tom. 10. pag. 277.*

Anthems; *mould* the earth anew, into a delightfull Paradiſe. Men in miſery are our comfort, Angels are our *Court-de-Guard*, but yet, nor *Sea* nor *Soile*, nor *men*, nor *Angels* can *bound* our deſires, nor is there creature in heaven or earth, can *terminate* our *affections*, or give a *ſufficiency* unto our *Soules*. The creature is *without* us, or were it *within* us, by reaſon of its *vacuity* being but a *puffe-paſt*, it cannot fill us. The ſerious *ſtudy*, cleare *knowledge*, and deepe *meditation* of *ſublunarie creatures*, & *celeſtiall bodies*, doth marvelouſly affect mans fantaſie: his ſenſes are not ſeldome *drown'd* in ſuch profound *contemplations*, yet never *ſatisfied*: his *reading* is wearieſome to the fleſh, the more he *drinkes*, the more his *thirſt* increaſeth; *in much wiſedome is much griefe, & he that increaſeth knowledge, increaſeth ſorrow* [b]. His *heart* is not fill'd with *wiſhing*, his *eye* is not ſatisfied with *ſeeing*, nor his *eare* fill'd with *hearing* [c]. Onely *God* ſatisfieth & fils all; the *eye* of man with ſeeing his *backe-parts* now, & hereafter his *glory*, in heavē; his *eare* with hearing of his *mercy* & *truth*; his *hands* with handling his admirable *goodneſſe*; his *intellect* with ſaving knowledge; his *memorie* with lovely promiſes; his *affections* with *incomparable contentation*; his *will* with *forcible commands*; his *ſpirit* with *aſſurance*, and internall calmes; ſo that he will confeſſe with *Eſau, I have enough* [d]; with the *ſpouſe*, *I am ſicke of love* [e]; deſire with

(b) Eccleſ. 1.18.

(c) —8.

(d) Gen. 33. 9.

(e) Cant. 2.5.

with venerable *Simeon*, to *depart in Peace* [f], even in that inward peace he feeles; with *Paul*, *I desire to bee dissolved, and to bee with Christ* [g]; and in remembrance of *Sion*, the *God of Salem*, hang up all their *Terrestrialls*, upon the *willowes* of contempt, as once the *Iewes* their *harpes by the rivers of Babylon* [h], Lifting up *Christ* in his thoughts and desires as high above them all; as the *heavens are higher then the earth* [i].

Nor doth it slenderly affect the gratious soule to recount, how all the *excellencies* of men, and Angels, the *glorie* of trãsitorie, and worldly cõtentmẽts, after which men with *eagernesse* of spirit hunt [k], are not *primarie*, *permanent*, *boundlesse*, and *eternall*, but onely *lent-talents*; *gifts* of God, *beames* of that *sunne* [l], a *candle* from that *lampe* of light and life, *twigs* of that *branch*; upon which so long as the *dewe* of his blessing *descends*, we enjoy a comfortable use of the creatures; if he speake the word, the waters of comfort flowe: but if once he *withdraw* the *sap* of his mercy; either *their glorie* fades, or *our content* in them withers. Then the *figtree* shall beare us no more fruit, thy *table* shalbe thy *snare*. Aboundance may surround thee [m], yet no comfort thence *accrewe* unto thee;

(f) Luke 2.29.
(g) Philip. 1.23.
(h) Psal. 137.1.
(i) *Dicam breviter ut valeo, & verborum uter simplicitate cõmunium: quia causa de qua agimus talis est, quæ disertioribus facundiæ sermonibus nequaquam debeat obscurari, sed simplicioribus eloquentiæ narrationibus pandi.* S. Hier. Tom. 9. ep. 14.
(k) *In corpore corruptibili anima constituta terrena quadam contagione constringitur, & tali onere quodammodo depressa curvatur, ut in imo multa, quam in summo unum, facilius concupiscat & cogitet.* S. Aug. ep. 156.
(l) *Beatus vir, qui non abiit in consilio impiorum.* Ps. 1.1. *vide ubi beatus appelleris, O homo. Non in divitiis, non in potestatibus & honoribus, non in nobilitate generis, aut decore, & pulchritudine, non in corporis salubritate: in quibus nihil naturæ est bonum, denique non solum facilem communicationem habent in contraria, verum etiam ministerium ad culpam exhibent ei, qui uti his nesciat. Quis enim iustus propter pecuniam? quis humilis in potestatibus? quis misericors propter nobilitatem? quis castus propter decorem? illecebrosa hæc magis sunt ad peccatum, quam fructuosa ad virtutis profectum.* S. Ambr. in Psalm. 1.
(m) Psalm. 78. 27, 28.

thy *dainties* ſhall reliſh, like Evah's *figg*, of bitter Death; and what was once appointed for thy *welfare*, will prove the occaſion of thy *fall*. Thine *aſſe* will daſh thy tender foote againſt the wall [n]: Pharohs *chariot-wheeles* breake [o] in his greateſt neede, the *heavens* become *braſſe* [p], the *ſun* withdraw its *light*, the *earth* denies her *plentie*, and annoints her breaſts with *Gall*, when God ſhall turne the *darke-ſide* of the cloud towards us. But as the *Treaſures* of all excellencies, ioy and contentments are hid in *Chriſt*, as the treaſures of ſnow and haile [q] in the *Magazin* of Providence: ſo they are as *durable* as *boundleſſe*, & are *fixed* without poſſibilitie of fading-away. Who then preferres not the *Ocean*, to the *ſtreame?* The *roote*, to the *flower?* the *Sunne*, to the *euening-ſtarre?* the *fountaine* to the *ciſterne?* the liberall *doner* of all good bleſſings, to the *ofſprings* which may bee lopt away? Other things are in *part-ſufficient* for man, but onely God is *all-ſufficient* [r]; other things are to be deſired *for God*, but God for *himſelfe* [s]. Seeing then I am affraid, whiles I begg many things at the hands of God, I may aske *amiſſe* [t], following his ſteps, who prayed *aright*, One thing I will deſire of the Lord,

(n) Numb. 22. 25.
(o) Exod. 14. 25.
(p) Deut. 28. 23.
(q) Iob 38. 22.
(r) Gen. 17. 1.
(s) *Ad illam ergo vnam vitam, qua cum Deo, & de Deo viuitur, cætera quæ vtiliter & decenter optantur, ſine dubio referenda ſunt. Neque enim in tempore vtiliter vivitur, niſi ad comparandum meritum quo in æternitate vivatur. In eo quippe noſmetipſos diligimus, ſi Deum diligimus: Deum diligimus propter ſeipſum, & nos ac proximos propter ipſum. Quomodo iam beate vivimus, cum illud adhuc deſit propter quod unum bene vivimus. S. Aug. to. 2. ep. 121. cap. 7.*
(t) *Velle quod non deceat, idem ipſum miſerrimum: nec tam miſerum eſt nõ adipiſci quod velis, quam adipiſci velle quod non oporteat. S. Aug. ibid. cap. 5.*

Diuitiæ quippe atque faſtigia dignitatum, cæteraque huiuſmodi quibus ſe felices eſſe putant mortales, veræ illius felicitatis expertes, quid afferunt conſolationis, cum ſit eis indigere quam eminere præſtantius, quæ plus excruciant adepta timore amiſſionis, quam concupita adeptionis ardore? Talibus bonis non fiunt homines boni, ſed aliunde boni, facti bene, utendo faciunt ut iſta ſint bona. Non ſunt in iis vera ſolatia, ſed ibi potius ubi vera vita. Nam inde neceſſe eſt, vt fiat homo beatus, vnde fit bonus: idem cap. 2.

and

and but that one thing will I seeke after; namely, the *Lord himselfe*, & *that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord.* Psal. 27. 4.

And what can invite a Christian rather to *adhere* alone to God, then the certaintie of *solid-consolation* to be there found, when all other comforts *faile?* the *world* is a *Sea*, mãs *life* the *ship*, richly [u] loaden with varietie of the blessings of Gods left hand, *sickneſſe* is a *storme*, *death* a *leake*, which first makes the marriners throw all their loading over-board, in hope of safety, and then sinkes the vessell; the *soule* is the *passenger*; *Christ* the *Rocke*, upon which if she can, with the saile of *love*, the oare of *wisedome*, in the long-boate of *faith*, cast the anker of *hope*, & take fast hold, she shall abide safe. Earthly solace, worldly contentments, are builded upon the *Quicke-sands* of *vanitie* [x]; which when the windes of *frailtie* and *age* blow violently from the *shoare* of *mortalitie*, and the surges of *sorrow* beate against the body of *clay*, the *fort* wherein they are preserved wil, like, the tower of *Babel*, come tumbling downe upon their heads, to their confusion and amazement. The time drawes neere, when *thy flesh shall faile, thy heart faile*, ver. 26. thy *friends* faile, *Physitian* faile, *honours* faile, *all* faile [y], and *thou* faile the most, and *fall* the lowest of all, unlesse *God* bee thy comfort, who

Reason 3.

(u) *Onusta incedis auro, latro tibi vitandus est, stadium est hæc vita mortalibus: hic contendimus, ut alibi coronemur. Nemo inter serpentes & scorpiones securus ingreditur; magnis inimicorum circumdamur agminibus, hostium plena sunt omnia. Caro fragilis, & cinis futura post modicum, pugnat sola cum pluribus. S. Hier. ep. 22.*

Non quærit diabolus homines infideles, non eos qui foris sunt, de Ecclesia Christi rapere festinat, idem ibid.

(x) *Quid enim in hoc mundo stabile, quid vero firmum est? quale istud bonum est, quod semper timeas amittere? quod vel auferendum abs te metuas, vel à te relinquendum scias? S. Hieron. Tom. 9. ep. 1.*

(y) *Si enim nihil intulimus in mundum veniendo, & nihil auferre poterimus abeundo, falso aliquid nostrum hic esse dicimus, ubi nobis totus pene mundus alienus est. S. Hieron. Tom. 9. ep. 3.*

who neuer failes, and *thy portion for ever* [z]. But whosoeuer seekes for God, shall finde him [a], and with him *light* in Goshen, and *bread* in Iosephs Granarie, when others hunger, and perish in *eternall-nights* of darkenesse.

(z) Dabo illis solatium verum, sine quo solatio quæcunque sunt terrena solatia, magis in eis desolatio, quam consolatio reperitur. S. Aug. Tom. 2. ep. 121. cap. 2.

(a) Omne opus leue fieri solet cum eius pretium cogitatur, & spes præmij solatium est laboris. S. Hier. tom. 9. ep. 1. ad

Reason 4.

4 Finally the *sweete reliſh* the soule hath of Gods goodnesse in Christ, makes her *mount* upon the wings of love, soare higher then the *moone*, build her nest in the *skies*, & overlooke all things below, to embrace and enioy him whose habitation is in the *highest heavens*. This pure affection was euer the *crowne* and honour of the Saints; Enoch *walked with God*, [b] not *with men*, because on earth he found no such *companion*, no such *communion* as with God. Abraham forsooke *Countrey* [c], *kinred, friends*, and his only *childe*, the childe of *promise*, in his assurance to regaine them all, and whatsoeuer els his soule desired, with a *thousand fold advantage* in God his *father and friend*. T'was this made S. Paul account all things *dung and drosse* in comparison of Christ [d]. Moses to prefert the *afflictions* of the Church, to the *courtly pleasures of* Egypt [e], the *reproach* of Christ, to the *honours* of Pharoh. This mov'd those *Canonized-Pilgrims* [f] contentedly to wander up and downe, *meanely clad, poorely fed, persecuted* by *Monarkes* [g], *scorned* by *Pezants*, [h] *unworthily handled* of *all*, tho *the world was not worthy*

(b) Gen. 5. 22.
(c) Gen. 12. 1. Hebr. 11. 18. 19.
(d) Σκύβαλα, Philip. 3. 8.
(e) Hebr. 11. 26.
(f) Hebr. 11. 36.
(g) Non in hoc mundo non timere, non dolere, non laborare, non periclitari impossibile est. S. Aug. Tom. 2. ep. 82.
(h) Lingua maledica, sanctos carpere solita est, in solatium delinquendi. S. Hier. ep. 27. Tantorum odia, insectationemque pertulerit, quantos vitæ suæ & ipsi similitudine castigavit. Castigare enim aliam videtur, qui ab eius conversatione dissentit. Nam quæ maior iniusto iniuria esse potest, quam vita iustitiæ? S. Hier. Tom. 9. ep. 5.

worthy of them; becauſe God was their *treaſure*, who had provided *better things* for them. In aword [i], this made all thoſe *veſſels of Election*, whoſe names are written in the *booke of life*, to long only after the *Lord of life*, making him unto themſelves in the *Church Militant*, as he wilbe to them with others in the *Church Triumphant*, *all in all* [k]. In Eden a *tree of life* [l], in a deluge an *arke* [m], in the deſert, a *brazen Serpent* [n], in hunger *Mannah* [o], in thirſt, *water* [p] from the rocke, in danger *Zoar*, in perſecution a *Caue*, in povertie *riches*, in death *life*, our *Temple*, *Sunne*, *Moone*, *day*, our *all*. For as *light* is to be prefered to *darkeneſſe* [q], *libertie* to the loathſome *dungeon*; ſo God, of whoſe fulneſſe we receive, to all *things* in Heaven and earth.

(i) *Vniuerſa exequi, ſui eſt tituli, & voluminis, hæc ſufficiant pauca de plurimis. S. Hier. ep. 22. cap. 4.*

(k) 1. Cor. 15. 28.

(l) Gen. 3. 24.

(m) Gen. 7. 1.

(n) Numb. 21. 9.

(o) Exod. 16. 15.

(p) Exod. 17. 6.

(q) *Greg. Niſſen. Tom. 2. Tract. in Pſ. cap. 6.*

Having (I hope) cauſed the *ſcales* of ignorance to fall from your eyes, *enlightned* your underſtanding, I may now conceive the better hope to worke upon your *affections*, and prevaile with you to embrace this truth in the power thereof, craving entertainement, in the *conſcionable application*. T'is but a little text, yet like the ſmalleſt graine of *muſtard ſeede*, [r] ſpreads it ſelfe into many *branches*, or like *Elias cloud*, but a *hands breadth* [f], yet overſpread the heavens, and refreſhed the earth with ſtore of Raine; and like that *little ſtone*, [t] it ſerves

Vſe 1.

(r) Luke 13. 19.

(f) 1. Kings 18. 44.

(t) Dan. 2. 34.

firſt

first to breake in peeces that *Golden-Image* of the heathen gods [u], whom blinded *Pagans*, and Idolatrous *infidels* ignorant of the true God, made to themselves, adoring *Many Gods, and many Lords* [x], some the *chiefe*, and others of *inferior* ranke [y], whom they placed, some in *Heaven* [z], & others in *Earth*, against the expresse practice of David, and *letter* of the text; *I am the Lord, thy God, thou shalt have no other gods before me.* Exod. 20. 3. Every *Pagan* cloathed with humanitie acknowledges a *Deitie* [a]. Each *page*, in Natures booke reveales God *in Capitall letters* [b]. *The heavens declare the glorie of God: and the firmament sheweth his handie worke*, Psalm. 19. 1. *But seeing that when they knew God, they glorified him not as God, neither were thankfull: but became vaine in their imaginations, and their fooliſh heart was darkened: profeſsing themſelves to be wiſe, they became fooles: and changed the glorie of the uncorruptible God, into an*

(u) *R. David inſtituit comparationem. Reges aliorum populorum adorant ſolem, aliaq; aſtra, ego te ſolum: non poſui tibi ſocium, nec cœlo, nec terra. Per terram intelligit quatuor elementa, & alia corpora ex illis conſtantia, i. e. mundum inferiorem; ſuni enim, ait, qui adorant aquas, aerem, terram. Barth. Coppen. in loc. & Lor. in loc.*

Tecum ſocium nō volui in terra, ut doceat ſe nō deflexiſſe ad peregrinos Deos & religiones. Genebrard. in loc.

Non enim pereunt, niſi hi qui longe ſe faciunt à Deo conſervatore ſuo: & ipſe non perdet, niſi illos qui fornicantur ab illo: i.e. quorum anima ducit Deū, aut alterum à veritatis coniugio, ſe falſitate cōmiſcet. Arnob. in loc. Bibl. Patrum tom. 5. pars 3 pag. 267. Erant qui cœleſtes Deos adorarent, & cum illos ſummo loco ponerent, terreſtres etiam quaſi ſecundi ordinis colerent: ego vero (inquit) ὅτε μὲν ἐν τῷ οὐρανῷ ἄλλον τινὰ ἔχω κηδεμόνα, καὶ θεὸν πλουτοῦν, ὅτε ἐν τῇ γῇ ἕπεσον σοι συντάττω, ἀλλὰ καὶ ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ σὲ οἶδα θεὸν, καὶ πλοῦτον σὸν ἀσπάζομαι δεσποτείαν. *Theodor. in loc.*

(x) 1. Cor 8 4, 5. (y) 1 King. 20. 23. (z) Ier. 44. 18. (a) *Nulla gens eſt, neque tam immanſueta, neque tam fera, quæ non, etiamſi ignoret, qualem habere Deum deceat, tamen habendum ſciat. Cicero lib. 1. de Leg. 54.* (b) *Anton. Eremita, ob librorum penuriam à Philoſopho quodam reprehenſus reſpondebat, Liber meus, O Philoſophe, eſt φύσις τῶν γενομένων; in eis, cum mihi viſum eſt, oracula Dei legere licet. Niceph. lib. 11. cap. 43.* Πλοῦτον ἀληθείαν θεολογίαν, καὶ ἡ φύσις ἐξ ἀρχῆς παρέδωκε. *Theodoret. Græc. affection. curat. ſer. 3. Inter omnes omnium gentium ſententia conſtat; omnibus enim innatum eſt, & in animo quaſi inſculptum, eſſe Deos. Quales ſint varium eſt, eſſe nemo negat. Cicero de Natura Deorum lib. 2.* πάντες, ὅτι ἔστι θεὸς, ὁμολογοῦσι κοινὴ ἐννοίᾳ. *Iuſtin. Martyr. de Ethnicis.*

Image made like to corruptible man, and to birds, and fourefooted beasts, and creeping things. Rom. 1. 19, 20, 21, 22, 23. In the heavens they worshipped the *intelligences* or movers of the orbes [c]; The sunne, moone, and starrs for gods, which were created to serve them; *the sunne to rule the day, and the moone the night.* Gen. 1. 16. Which blinde superstition the very *Iewes* borrowed of the *Gentiles*, lifting up their eyes to heaven, and *when they saw the sun, and the moone, and the starrs, even all the host* [d] *of heaven, were drawne to worship thē, which the Lord God had divided to all nations under heaven.* Yea they dedicated *horses and chariots to the Sunne* [e], and *offered incense to the Queene of Heaven* [f]. Ier. 44. 17. unto these they coupled the *Elements*, as the *Persians* the *fire*, the *Egyptians* worshipped the *water* [g]. They adored *men* & *women* under divers shapes and names, as *Iupiter*, *Mars*, *Mercurie*, *Apollo*; They bended the knees and lift up their hands to birds of the *ayre*, *beasts* of the *field*, *fish* in the *Sea*, consecrating the *Eagle* to *Iupiter*, the *Dove* to *Venus*, *Peacocke* to *Iuno*, *Raven* to *Phœbus*, *Batt* to *Minerva* [h]. The *Egyptians* worshipped generally the beasts, which the *Hebrewes* sacrificed to their

(c) *Marlorat. in 1. Cor. 8. 5. Sol famulus hominis est, & Luna ancilla.*

(d) Deut. 4 19. *exercitus. Sic nominantur stellæ, quatenus certo ordine sunt dispositæ. Piscat. in loc. Contra hæc Plato, in Epinomide, astra esse Deos, male facere legislatorem, cum eis cultum & sacrificia detrahit. Mosen sugillare videtur, eius suppresso nomine. Mariana in loco.*

(e) 2. Kings 23. 11.

(f) *Reginam cæli, fortunam esse ait Philaster. Sed te Nos facimus, Fortuna, Deam, cæloq; locantus. Iuvenal. Sed melius alij Lunam intelligunt; quæ sic vocatur ob magnitudinem & splendorem, sicut Sol est Rex. Mariana in Ier. 7. 18.* Iud: 44. 17

(g) *Dr. Willet. in Exod. 20. pag. 329. Stoici Deum dicunt esse mentem, quæ est vniversæ huius visibilis molis, cœli, terræ, & aliarum rerum, velut in corpore anima. Partiuntur autem vnam deitatem in multas partiales essentias, in Solem, & Lunam, & sidera, in animam & aerem & alia. Epiph. contra Hæres. lib. 1, Tom. 1. hæres. 5.*

(h) *Tostatus in Exod. 20. 4. quæst. 4.*

God [i]. *Apis, Isis, Osiris* [l], *sheepe* and *bullocks*, a *Calfe*, an *Oxe*, *Vultures*, *Crocodiles*; The *Syrians* and *Phecenians* a *fish*, the *Persians* a *Dragon*, thus they corrupted themselves, *worshipping the likenesse of male and female, the likenesse of the beast that is on the earth, and of the winged fowle that flyeth in the ayre, the likenesse of things creeping on the ground, and of the fish that is in the waters under the earth*. Deut. 4. 16 17, 18. And to declare whither *Idolatry* will bring him that forsakes God, they had their *infernall* gods, *Manes*, *Pluto*, *Proserpina*, sacrificing to the very *devills* [k]. There was such a monstrous spawn of their *Imaginarie* and fictitious gods, that one of their owne *prophets* [m] wrote a booke of their *multiplication* and *generation*, and in *one verse* mentions *thirtie thousand* gods to be adored among them [n]. They had for every *action*, and *passion*, *house*, and *hedge*, *mountaine*, and *valley*, a god. Among thē there was a god for every thing and *every thing* almost was made a god. They had a god of *Garlicke*, and stincking *onyon-dieties* in their gardens [o]. Nor yet-satisfied, they fell upon their face to *Monsters*, & things *without being* [p], as *Venus*, *Pallas*, *Febris*; *Iupiter*, of *Lybia* had a *Rams head*, *Anubis of Egypt*, *a dogs head*; the *Fawnes* & *Satyrs*,

(i) Exod. 8. 26.

(k) 1. Corin. 10. 20. *Impius Cerdon. duo principia huic mundo prædicavit, & nimirum Deos duos. Epiph. lib. 1. to. 3. hæres. 41.*

(l) *Epiph. li. 1. Tom. 1. Levit. 17. 7. Et non sacrificabunt ultra sacrificia sua* לשעירים *dæmonibus, & 2. Cro. 11. 15. vocant horrentibus, & pilosis, vocant hoc nomine Hebræi satyros, & exponunt dæmones: qui hircorum similitudine appareant credentibus in illos; addit Aben-Ezra, quod phantasmate suo homines exhorrere faciant, seu horripilare.* Isay. 34. 14. & 13. 21. *Pagnin. Thesaur. in radice Sagnar. Formidare.*

(m) Καὶ μέ κέλονθ' ὑμνεῖν μακαρων γένος αἰέν ἐόντων. *Hesiod.* θεογονία

n Τρεῖς γὰρ μύριοι εἰσὶν ἐπὶ χθονὶ πουλυβοτείρῃ.
Ἀθάνατοι ζηνὸς φύλακες θνητῶν ἀνθρώπων *Hesiod.* ἔργα καὶ ἡμέραι. *lib. 1.*
Quicquid humus, pelagus, cœlum, mirabile signant, Id dixere deos, colles, freta, flumina, flammas, Prudentius.

(o) *Quis nescit qualia demens Ægyptus ortenta colat? Crocodilon adorat: Porrum & cepe nefas violare, & frangere morsu, O sanctas gentes quibus hæc nascuntur in hortis, Numina. Iuvenal.*

(p) οὐκ ὄντα.

had

had Goats feet, the *Naiades* and *Tritones* had a mixt ſhape of men and fiſhes [q]. To ſay all, in a word, the number of their gods, was like the ſand by the ſea ſhore, or the *Starres* in the firmament [r]. And as the *Egyptians* [ſ], *Phrygians*, *Phenicians*, *Babylonians* were the damnable *brokers* and *broachers* of theſe infernall deities: So the *Apiſh-Grecians* were the unhappie *embracers* of them, and the *Romans* their *ſchollers* [t]; Who of all the reſt prov'd moſt *fantaſticall* in their multiplications, having *three-hundred* Iupiters, beſides *millions* of others; The bare names [u] whereof, whole *volumes* cannot containe. But here was the *miſerie*, that even *Gods-choſen-People*, unto whom he was *clearely revealed*, in the word, became *fooliſhly-beſotted*, after the manner of the *Heathens*. They had their *chambers* of *Imagery*, wherein *Ezekiel* beheld every forme of *creeping things, and abominable beaſts, and all the Idols of the houſe of Iſrael pourtraid upon the wall, & there ſtood before them ſeventy men of the Ancients of the houſe of Iſrael: and in the midſt of them ſtood Iaazaniah the ſon of Shaphan, with every man his Cenſer in his hand, and a thicke cloud of incence went up.* Ezek. 8. 10, 11. *According to the caſtum ded gnata complexum &c. idem. ibid. Varro ſupra triginta*

(q) *Lege Antonium Verderium imagines deor.*

(r) *S. Aug. Civit. lib. 4. cap 8. & 11.*

(ſ) πάντα τὰ ὀνόματα τῶν Θεῶν ἐξ Αἰγύπτου ἐλήλυθε εἰς τὴν Ἑλλάδα. *Herodot. in Euterpe.*

(t) *Romanus Cynicus Varro. Trecentos Ioves, ſine Iupiteres dicendum, ſine capitibus introducit. Tertull. Apologet. adverſus gentes. cap. 14.*

(u) *Quot hominum linguæ, tot nomina deorum. Cicero de natura deorum. lib. 1. pag. 287. Quando autem poſſint uno loco libri hujus commemorari omnia nomina deorum, & dearum, quæ illi grandibus voluminibus vix comprehendere potuerunt, ſingulis rebus propriis diſpertientes officia numinum S. Aug. civit. lib. 4. cap. 8. Non tamen ſatis fuit hominibus deorum πολυθείαν amantibus, ut anima miſera dæmoniorum turbæ proſtitueretur, unius dei veri deorum millia collegit, ideo dicitur Roma a Leone Papa, omnium gentium ſerviviſſe erroribus. Coquæus in locum Aug. citat. Roma quanto major facta eſt, ſicut navis nautas, tanto plures adhibendos eſſe deos putavit. S. Aug. civit. lib. 3. cap. 12.*

number of thy cities are thy gods, ô Iudah. Ier. 2. 28. *And according to the number of the ſtreets of Hieruſalem, have ye ſet up altars to that ſhamefull thing, even altars to burne incenſe unto Baal.* Ier. 11. 13. The prophets, as they number the *Syrian gods*, ſo they *tartly deride* them, and their *worſhippers* [x], & not without cauſe; For who can but ſmile, to heare the *Romane Senate* [y], and mortall men *create eternall gods*, who cannot *preſerve* themſelves from *corruption*, death, and the *Grave?* And how neere the *Romiſh* of this age pitch their tent unto the old *Idolatrous Romans*, the world well and full cleerely ſees [z]. *But unto us*, (whatſoever the world adore) *there is but one GOD the* [a] *Father, of whom, are all things, and wee in him; and one Lord Ieſus Chriſt, by whom are all things, and we by him.* 1. Cor. 8. 6, 7. Howbeit there is not in every man that knowledge (and bleſſed be our God, that we have it, when others want) to know and beleeve him, and underſtand, that *before him, there was no god formed, neither ſhall there be after him.* Iſa. 43. 10. 11. that he is the *firſt and the laſt, & beſides him there is no* [b] *God.* Eſay 44. 6.

(x) *Nec factum eſt unquam, ut qui bos colit, etiam Deum coluerit; neque enim fieri poteſt, quoniam ſi honos idem tribuitur alijs, ipſe omnino non colitur, cujus religio eſt illum eſſe unum ac ſolum Deum credere: ita ſpreto uno ac vero Deo, tot vana numina ſacrilege venerabantur.* Lactant. lib. 1. cap. 19.

(y) Euſebius hiſt. lib. 2. cap. 2. Tertullian: adverſus gentes Apologet. cap. 5. *Vetus erat decretum, ne qui Deus ab Imperatore conſecraretur, niſi a Senatu probatus; ſic apud illos, de humano arbitratu divinitas penſitatur, niſi homini Deus placuerit, Deus non erit. homo jam Deo propitius eſſe debebit. Tiberius ergo veritatem divinitatis Chriſti detulit ad Senatum cum prerogativa ſuffragij ſui &c. Apud vos quodvis colere jus eſt præter verum Deum, quaſi non hic magis omnium ſit Deus cujus omnes ſumus.* Tertul. apolog. cap 24.

(z) *Quid illic facit Ara, ſi non illud habent pro numine?* S. Aug. in Cor. Ambr. lib. 5. ep. 30.

(a) *Quod colimus nos Deus unus eſt, qui κόσμον, verbo quo juſſit, virtute qua potuit, de nihilo expreſſit in ornamentum majeſtatis ſuæ.* Tertul. Apolog. cap. 17. Deut. 6. 4. Mark. 12. 29.

(b) Deut. 4. 35. An-

Whom

Whom to know, with and in Christ, is eternall life, Ioh. 17. 3. *A jealous God, who will not give his glory unto another.* Isay 42. 8. *O ye sonnes of men, how long will yee turne his glory into shame? how long will ye love vanitie, and seeke after leasing?* Psal. 4. 2. *Returne unto the Lord with all your hearts, put away the strange gods from among you, prepare your hearts unto the Lord, and serve him onely*, 1. Sam. 7. 3. The *Larke* praiseth the God of heaven in the *morning*, the *Thrush* at *mid-day*, the *Nightingall* in the *evening*, setting onely the *tune* for man to praise his God. The *wisemen* left all to *worship Christ*: and whosoever is wise following the bright sunshine of the Gospell, will set up no *Deity* upon *Gods throne*, fall downe before no Majestie but his, who made heaven and earth. Seeing we have heard thy voice, *I am the Lord, and there is none else, there is no God besides mee*, Esay 45. 5. Let other people walke *every one in the name of his god, but wee will walke in the name of the Lord our God for ever and ever*: Mic. 4. 5. And what soever *Gods* or *Devils* Pagans reverence, (for all the gods of the Nations are *Idols*, *vanities*, and *devils* *) the God of

te Saturnum, Deus penes vos nemo est; ab illo census totus, vel potioris vel melioris divinitatis. Tertul. Apol. cap. 10.

Quid erratis? Prior est quibusdam diu suis sylvestris Roma: ante regnavit, quam tantum ambitum Capitolij extrueretur, &c. ibid. cap. 26.

Sed Dei Christianorum, est & orbis qui regnatur, & homo ipse qui regnat, ne ille vices dominationum ipsis temporibus in seculo ordinavit, qui ante omne tempus fuit, & seculum corpus temporum fecit, ibid.

(c) Magi, eos morbos, per quos aliquid aut cupimus, aut metuimus, aut dolemus; velut ante pietatis aram & misericordiæ altare foderunt: ut vel in auro, avaritia: vel in thure, Idololatria: vel in myrrha fieret domino subjecta mortalitas: & in hanc petram, & sacra pecuniæ cupiditas, & prophana errorum superstitio, & amara mortalitatis conditio velut illæsæ morerentur. S. Hieron. Tom. 9. ep. 20.

(*) Psal. 96. 5. *Idola non sunt* אלהים *Elohim, i. e. dij; sed* אלילים *Elilim i. e. non dij vel vanitates, deastri, nihilitates: Dei tantum quædam umbra, quod nomine, & ficto cultu, deum referat, sed revera nullam opem ferre potens nomen contemptim, & per paranomasiam aptè idolis tribuitur. Pagnin. in rad. alal.*

Abraham shall be *my God, my All* [d] *in heaven, and earth.*

2 *Vse.* Nor can we possibly reconcile the *Synagogue of Rome*, and this text; none who either adore *Angels*, or invocate *departed Saints* [e], can truly professe with the Prophet, *I have none in heaven but thee, and there is none upon earth that I desire besides thee.* Wee are drawne from God either by delightfull pursuit of the *Creature* by *false gods*, or *afflictions* befalling us, for our profession of the name of God. As *David* rejected all those (together with searching after, and dependance upon *Starre-gazers* [f], and *constellations*, for the regulating of his actions and conversation) so now also hee turnes out of his thoughts *Saints* and *Angels*, that hee may directly, and with humble confidence embrace his God. Angels are our *safeguard* [g], but not our God: they are *Multipotent* [h], but not *omnipotent*; not *omniscient*, though *multiscient*. The *heresie* of the *Angelists* [i], long since buried in the grave of oblivion, is raised againe to life by the *Iesuites* in a *voluntary humility, and worshipping of Angels, intruding into those things which they have not seene,*

(d) *Ipse in æthere sit Jupiter ipse, in aere Juno, ipse in mari Neptunus, in inferioribus maris ipse solacia, in terra Pluto, in terra inferiore Proserpina, in focis domesticis Vesta, in fabrorum fornace Vulcanus, in sideribus Sol, Luna, & Stellæ, in divinantibus Apollo, in merce Mercurius, in Jano initiator, in termino Terminator, Saturnus in tempore, Mars & Bellona in bellis, Liber in vineis, Ceres in frumentis, Diana in silvis, Minerva in Ingenijs. Hæc si ita sint, quid perderent (gentes) si unum Deum colerent prudentiore cõpẽdio, S. Aug. ci. l. 4. c. 11.*

(e) *Musculus, Calvin, Oecolampad. in loc. Nec flocci facit apistarũ insanias reputetis, qui invocationem sanctorum inculcant: angelis nõ nitor, nõ sit pars mea; fide unius Dei non cõtenti, angelos, et sanctos mortuos invocant, colunt, & adorant.*

(f) *Seipsum culpat Propheta, quod visus esset quærere, quid ageret secundum cæli dispositionem, astra vel fatum, hic asserere, quod nihilominus vellet in terra cum deo consentire in omnibus factis suis. Trevetus in loc. Hac interrogatione excludit Numina cælestia, & dispositionem, seu fatum astrorum; lege. S. Ambros. serm. 82. de defectione Lunæ. Sapiens permanebit cum sole. Psalm. 72. 17. cum constantia fidei permanet cum salvatore. Idem. Perfecta charitas solum sitit, quod summum est, Ber. Ser. 9. in Psal. Qui habitat.*

(g) Heb. 1. 14. Psal. 34. 7. (h) 2 Sam. 14. 20. Psal. 103 20. (i) *Angelici, in angelorum cultum inclinati. S. Aug. Tom. 6. de Hæres. ad Quod vult. deum. cap. 39. Quos jam omnino defeciſſe testatur Epiphan. Tom. 6. hæres. 60. lib. 1.*

vainly

vainly puft up by their fleshly minde, Coloss. 2.18. Not much unlike the superstitious *Iewes*, and *Simon Magus* [k], that child of the devill, who forsaking the *Head Christ*, heathenishly *invented*, and eagerly *promoted*, *adoration*, and *invocation* of those glorious Spirits, as *Mediators* next to God. Which *stinking water* he drew up frō *Plato's puddle* [l], and by the secret *pipes* of *corrupt mindes* hath carried it into the *Vatican conduit*, whence the *Rhemish* [m] *Tanker-bearers*, would furnish the *emptie cisternes* of the world; mixing this *muddie liquor* with the *pure wine* of truth, that *Angels may be worshipped, and prayed unto by the Church*: that *Saints departed may be invocated*, and adored, especially the *Virgin Marie* [n]: they as *meete mediators* betwixt Christ and us; she as the *Queene of*

(k) Acts 8.9. *Simonis Magi prima est hæresis quæ à Christo initium accepit. Nomina quædam supponit principatuum, & potestatum, non posse vero aliter servari aliquem, nisi sua sacrificia Patri universorum per eos principatus ac potestates offerret.* Epiphan. hæres. 21.

(l) *Platonici, si non evanescerent in cogitationibus suis, profecto cōsiterentur, & illis immortalibus ac beatis & nobis mortalibus ac miseris, ut immortales ac beati esse possimus, unum Deum deorum colendum qui & noster est, & illorum.* S. Au. ci. l. 10. c. 3. *Dæmones (i. e. bonos angelos) in aere medios inter æthereum cœlum terramq; constituens, utquoniam nullus Deus miscetur homini, quod Platonem dixisse perhibent, isti ad Deos perferant preces hominum, & inde ad homines impetrata quæ poscunt.* idem civ. lib. 8. c. 18. *Quem invenirem, qui me reconciliaret tibi? an eundum mihi fuit ad angelos? qua prece? quibus sacramentis? multi conantes ad te redire, neq; per seipsos valentes, sicut audio, tentaverunt hæc & inciderunt in desiderium curiosarum visionum, & digni habiti sunt illusionibus.* S. Aug. Tom. 1. confessionum. l. 10. c. 42. (m) Annot. in Coloss. 2.18. *Sanctos suppliciter invocare, & ad eorum orationes, opem, auxiliumq; confugere bonum, atque utile est.* Concil. Trident. Session, 25. *Sancti rogandi, tum ut pro nobis apud Deum intercedant, tum ut ipsi nobis opitulentur;* Costerus in Enchirid. Tit. de venerat. Sanct. *Sancti sunt velut ostia, per quæ nobis ad Sancta Sanctorum cœlestia aditus aperitur;* Viega Iesuita in Apocal. *Quia per sanctorum intercessionem omnia bona nobis largitur Deus, sicut Reges per familiares suos.* Osorius. Tom. 3. concionum. (n) *Studeamus & nos ad ipsum per eam ascendere, qui per ipsum ad nos descendit: per eam venire in gratiam ipsius, qui per eam in nostram miseriam venit, per te accessum habeamus ad filium, O benedicta inventrix gratiæ, genetrix vitæ, mater salutis, domina nostra, mediatrix nostra, advocata nostra, tuo filio nos reconcilia, nos commenda, representa, fac per prerogativam quam meruisti, ut qui te mediante fieri dignatus est, particeps miseriæ nostræ, te quoque intercedente participes faciat nos gloriæ & beatitudinis suæ.* Bernard. de adventu dom. Sect. 2. ad finem.

heaven,

heaven, who hath *power* to *command* her Son, and *merit* to *save* such as seeke unto her. A *Romish novelty*, crept of late into the *Church* of God: whose solemne *practice* and *profession* was[o], (excluding all others in heaven and earth[p]) to have recourse in all her wants and supplications, *immediately*, *plainly*, and *directly* unto the *Throne of Grace*, for *favour*, and relieſe from God. *Give eare unto my words O Lord, consider my meditation, hearken unto the voice of my crie, my King and my God: for unto thee will I pray. My voice shalt thou heare in the morning O Lord, in the morning will I direct my prayer unto thee, and will looke up.* Psal. 5. 1, 2, 3. First, Prayer is *a humble invocation of the name of God alone* [q]. *Abraham tooke upon him to speake unto the Lord.* Gen. 18. 27. 31. *David* had recourse *directly* unto God. *I cryed unto the Lord with my voice, with my voice unto the Lord did I make my supplication, I powred out my complaint before him: I shewed before him my trouble*, Psalm. 142. 1. 2. The Sonne of God prayed alone unto his father, and taught his servants both by

(o) *Ecclesia, nec invocationibus angelicis faciat aliquid —— Sed mundè, & puræ, & manifestè orationes dirigens ad Dominum, qui omnia fecit, & nomen Domini nostri Iesu Christi invocans &c. Irenæus adversus Hær. lib. 2. cap. 57.*

(p) *Nos autem, non dico Martyrum reliquias, sed ne solem quidem & lunam, non angelos, non archangelos, non cherubim, non seraphim, & omne nomen quod nominatur, & in præsenti seculo, & in futuro colimus & adoramus, ne serviamus creaturæ potius quam creatori, qui est benedictus in sæcula. S. Hieron. Tom. 2. adversus Vigilantium, epist. 53.*

Quis enim, O insanum caput, aliquando martyres adoravit? quis hominem putavit Deum? Apostoli sciderunt vestimenta sua, ne sub gentilitatis errore honor eis, Deo debitus, deferretur; idem ad eundem ep. proxima.

(q) *Oratio tua locutio est ad Deum; quando legis, Deus tibi loquitur; quando oras cum Deo loqueris. S. Aug. in Psal. 85. cum legis erudiris de Christo, orans vero, familiare cum ipso seris colloquium. Gilleberтus in Cant. Canticor. Ser. 7. Sit tibi vel oratio assidua, vel lectio: nunc cum Deo loquere, nunc Deus tecum. Cyprian. ep. 7.*

precept

precept [r] and *patterne* to pray alone to *Our Father which is in heaven*. But is not this *rashnesse*, to croud into Gods presence without an usher, seeing subjects with more humilitie, enter into the Kings presence [s]? Where there is a *Command* to come, there needes no other *mediation* unto Christ then *sincere devotion* [t]. *Secondly*, there is no other *meane* betwixt God and man, but the Sonne of God, who became both, to reconcile us unto God. There is no other *doore into heaven* [u]; no other *way* [x]; no other *name under heaven, given among men, whereby wee must be saved* [y], *but the name of Iesus. He is ever at the right hand of God, who also makes intercession for us* [z], *Wherefore hee is able also to save them to the uttermost, that come unto God by him, seeing hee ever liveth to make intercession for them* [a]. *If any man sinne, wee have an advocate with the Father Iesus Christ the righteous* [b]. His *name*, his *merit* are the onely *warrantable* and prævalent arguments at the throne of Grace. *I will lift up my hands, in thy name* [c]. *Abide in me, and aske what ye will,*

(r) *Domine, non est arbitrij mei, orem ne, an non orem? tu præcepisti, agnosco igitur me debere parere tibi; si indignus sum, at præceptum & voluntas tua digna est, cui paream: promissio tua digna est, in qua confidam. Ore itaque in dignitate non mea, non Mariæ, non Petri, sed in dignitate nominis Iesu, & Dei præcipientis & mandantis, Luther. Psal. 120.*

(s) *Sed argutè sibi videntur dicere, & quasi interrogando premere. S. Aug. Tom. 2. ep. 6.*

(t) *Nam ideo ad Regem per Tribunos, aut Comites itur, quia homo utique est Rex, & nescit quibus debeat rempublicam credere, ad Deum autem promerendum (quem utique nihil latet) suffragatore non opus est, sed mente devota. Age, nunquid tam demens est aliquis, aut salutis suæ immemor, ut honorificentiam Regis vindicet comiti, cum de hac re, si qui etiam tractare fuerint inventi, jure ut rei damnentur majestatis? S. Ambros. in Rom. cap. 1.*

(u) Iohn. 10. 7. (x) Iohn. 14. 6. (y) Act. 4. 12. (z) Rom. 8. 34. (a) Heb. 7. 25. (b) 1 Iohn 2. 1. *Noli authoritatem meam sequaris, ut ideo putes, tibi aliquid necesse esse credere quoniam à me dicitur: sed scripturis canonicis credas. S. Aug. epist. 112. Alio nobis non opus ostiario, vel Mediatore, vel ministro. Chrysost. in Matt. Nec instar regis est, qui uno incluso loco aliorum utitur opere & ministerio, unus abundè omnibus sufficit per servatorem Dei filium. Origen. lib. 5. contra Celsum.* (c) Psal. 63. 4.

and it shall be done unto you [d]. *Whatsoever you shall aske the Father in my name* [e], *he will give it you.* Iohn 16. 23. *There is one Mediator betwixt God and Man, and but that one, the Man Iesus Christ* [f]. 1. Tim. 2. 5. Hee is *God*, and therefore *meete* to speake for us unto his Father; he is *Man*, and thereby *compassionate*, and fit to convey mercies unto Man from his Father, the onely Mediatour of *Redemption, Salvation, Intercession* betwixt God and Man, seeing he partakes of both [g]. Wee neede no other *Orator* to the Father but the Sonne, no other *hands* to carry the incense of our Prayers to Heaven, then his who ever sits at Gods right hand [h]. *Thirdly*, who, not daring to *believe* in any other but God, dare *invocate* any besides God? *How then shall they call on him in whom they have not beleeved?* Rom. 10. 14. [i]. Nor doth the *finger of Faith* point to any but one individuall Christ *in whom we have boldnesse and accesse, with confidence by the faith of him.* Ephes 3. 12. [k]. his *devotion* is an *abomination*, which is not presented unto Christ, by Christ *the Author & finisher of our Salvation* [l].

(d) Iohn 15. 7.

(e) Nomẽ Christi, & meritũ ejus. Acts 3. 6. 12.

(f) Christus orat pro nobis, ut Sacerdos noster; orat in nobis, ut caput nostrum; oratur à nobis, ut Deus noster. Agnoscamus ergo & in illo voces nostras, & voces ejus in nobis. Oramus ergo ad illum, per illum, in illo. S. Aug. enarrat. in Psal. 85.

(g) Mediator inter Deum & homines, oportebat vt haberet aliquid simile Deo, aliquid simile hominibus, ne in utroque hominibus similis, longe esset a deo; aut in utroq; Deo similis, longe esset ab hominibus; atq; ita mediator non esset.—Sed Iesus inter mortales peccatores, & immortalem justum apparuit; mortalis cum hominibus, justus cum Deo. S. Aug. To. 1. Conf. lib. 10. cap. 42. 43.

(h) Eccles. 35. 16. 17.

(i) Heb. 11 6. 5. 3. Iames 1. 5. 5. 15. 1. Tim. 2. 8.

(k) Vt Oremus, credamus, & ut ipsa non deficiat fides qua oramus, oremus. Fides fundit orationem, fusa oratio fidei impetrat firmitatem. S. Aug. Sermon. 36. de verbis dom. secund. Lucam. Tom. 10. (l) Psal. 109. 7. 8. Oratio ejus fiat peccatum, quoniam non est justa oratio, nisi per Christum. Oratio autem quæ non fit per Christum, non solum non potest delere peccatum, sed etiam ipsa fit in peccatum. S. Aug. in loc. Oratio fit in peccatum, quia non fit per mediatorem Dei & hominum, hominem Iesum Christum, & Sacerdotem magnum in æternum, idem Exposit. in loc.

Fourthly,

Fourthly, the glorious Angels, and bleſſed Saints in Heaven [m] will no way *allow*, *patronize*, and *accept* this honour from the Church on earth, which they refuſed, being tendered, (whiles they were converſant amongus) as *derogatory* from the honour and Majeſtie of God, to whom ſuch worſhip alone belongs [n]. Nor yet doe wee merit the brand of *Anti-Saints*, *heretickes* or *Antidicomarians* [o], *Iewes* and *Samaritans* [p], becauſe we are no *Romiſh Collyridians* [q], and go not awhoring with them unto their Canoniz'd Saints, from under our God. *Hoſ.* 4.12. making *according to the number of their Cities, the number of their gods.* Ier. 2. 28. begging *Redemption, Salvation* [r], *Grace* and *Glory* from them, which are *treaſures* hid in God, and from his goodneſſe *diſpenſed* and *diſpoſed* by the hand of *Chriſt his Sonne* unto his ſervants; Pouring out, even that *ſacred Prayer* of our Lord [ſ], unto them who are *Servants*, which was compoſed by the *Sonne*,

(m) *Sed quid dicitis? Angelos colimus, Angelos habemus deos, non plane noſtis Angelos. Angeli enim unum deum colunt, nec favent hominibus, qui volunt colere Angelos, & non Deum. S. Auguſt. Pſal 85. Ipſi Sanctis vel hominis, vel angeli, exhiberi ſibi noluni, quod ſoli deo deberi norunt; iſta ſibi planè ſuperbi ſpiritus exigunt, Diabolus & Angeli ejus. Sicut per omnia templa & ſacra gentilium. S. Aug. Tom. 6. adverſus Fauſtum Manichæum. li. 20. cap. 21. Quod ergo colit ſummus Angelus, id colendum eſt etiam ab homine ultimo, quia ipſa hominis natura, id non colendo facta eſt ultima. ipſi vellent Angeli, ut unum cum ipſis colamus Deum, cujus contemplatione beati ſunt. S. Aug. Tom. 1. de vera relig. cap. 55.* (n) Revel 19. 10. 22. 9 *Iob.* 1. 27. Acts 10. 26. 14. 14. (o) *Epiphan. hæreſ.* 78. (p) *S. Hieron. Tom* 2. *Ep* 53. (q) *Epiphan. hæreſ.* 79. *Antidico marianitæ vilipendant ſanctam virginem, Collyridiani ultra decorum glorificent, offerunt in nomen Mariæ, hæreſis ipſa ridicula eſt, ac ludibrij plena apud prudentes reperitur,* (r) *Reddere debemus illis honorificentiam, qui nobis ſalutem profuſione ſui ſanguinis pepererunt, qui tam ſacrata hoſtia pro noſtra propitiatione Domino ſunt oblati. S. Ambroſ. Ser de Margarita, loquens de morte Martyr. Salua nos omnes qui te glorificant; papiſtarum oratio ad Deiparam.* (ſ) *Orationem Dominicam fundimus ſanctis, ut ſancte Gereon Pater noſter qui es in cœlis. Sed hanc debet habere ſententiam, quod cupimus Sanctorum manibus orationem illam ad Deum deferri, in Cenſura Colonienſi. Quod certe, quantum malum ſit, intelligentiæ potius dimitto tuæ, quam longo ſermone moliar explicare. S. Aug. tom. 2. ep. 6.*

Rev. 19. 10.

to the honour of the *Father*; directing every *petition, portion,* and *letter* in it to Him who is *our Father* in heaven, and *his Father, our God,* and *his God*; Thus mingling heaven with earth, earth with Heaven, bringing both to *confusion*[t]. We honour the *Angels* and *Saints* departed[u], but dare not, to honour them *rob* God of his honour, wherof he is so *jealous*, that he wil not part with it to another. *God hath spoken once; twice have I heard this, that power belongs unto God, also unto thee O Lord, belongeth mercy,* Psalm. 62. 11. *Mercy* and *Power*, mans onely comfort, belong both to God; *mercy* to *heare*, *power* to *helpe*; *mercy* to *pitie*, *power* to *performe*. Till Heaven by Letters Patents convey away these *Royall rights* to Saints, I charge thee, O my Soule, *wait thou upon God, for from him commeth my Salvation.* Psal. 62. 1. We honour thee, O blessed *Virgin*, as the *Mother* and *Servant* of Christ in earth, and now a *glorious Saint* in heaven; but wee dare not *crowne* her to make her a *Goddesse*, and *Queene of Heaven*: to *mediate* for us with her Saviour and Sonne. It was a greater grace to bee the *Daughter* and Childe of God[x],

(t) *Plutarchus in vita Romuli Ethnici, ex hominibus deos, & ex dijs facerent homines, id in ἀνθρωποπλασίας nostri seculi competit.*

(u) *Angeli nos mortales & miseros, ut immortales, beatiq; simus, misericorditer diligunt, volunt nos sibi sacrificare, sed ei, cujus & ipsi nobiscum sacrificium se esse noverunt. S. Aug. Civit. lib. 10. cap. 7.*

(x) Mat. 12. 48. *Quid aliud nos docens, nisi carnali cognationi genus nostrum spirituale præponere. — Beatior ergo Maria percipiendo fidem Christi, quam concipiendo carnem Christi — Materna propinquitas nihil Mariæ profuisset, nisi felicius Christum corde, quam carne gestasset. S. Aug. To 6. de Sancta virginit. lib. c. 3. Hoc in Matre magnificavit filius, quia fecit voluntatem patris, non quia caro genuit carnem. — Mater mea, quam appellasti felicem, inde felix, quia verbum dei custodivit, non quia in illa verbum caro factum est, S. Aug. Tom. 9 in Ioh. tract. 10.* ἐν τιμῇ ἔστω Μαρία; τῷ Μαρίαν μηδεὶς προσκυνείτω. *Sit in honore Maria, sed pater, & filius, & spiritus Sanctus adoretur. Mariam nemo adoret, Deo debetur hoc mysterium, neq; angeli talem glorificationem accipiunt. Epiphan. hæres. 79.* Ναὶ μὴν ἅγιον ἦν τὸ σῶμα τῆς Μαρίας, ἀλλὰ θεός. *Revera Sanctum erat corpus Mariæ, non tamen deus, erat virgo & honorata, sed non adorationem nobis data, sed ipsa adorans eum, qui ex ipsa carne genitus est, de cœlis vero ex Sinibus paternis accessit. — Quid mihi & tibi mulier? mulierem appellavit, velut prophetans, quæ futura essent in terra, sectarum ac hæresum gratia. Epiphan. hæres. 79.*

then to be the *Mother* of Christ; Wee honour the *Martyrs* [y], who now shine like so many *bright Starres in Heaven*, so farre as we have received a command; but by praying unto them, we dare not *blaspheme* God. *Remember thē which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their Conversation.* Heb. 13.7. Those matchlesse worthies, *Heb.* 11. are recorded for our *instruction, consolation,* and *imitation,* not for our *invocation* and *adoration* [z]: Their memory is *blessed* [a], their rest is *glorious,* their death was *honourable,* their portion is *happinesse,* their repose in *heavenly Mansions,* their companions *Angels,* their Crowne *Life,* their feasts, at Christs owne *table*; yet must wee not *Deifie* them, to *blemish* him, whom with covered faces they *adore,* at whose glorious feet they cast downe their *regall Diadems.* Wee honour them in *Charitie,* but *serve* them not; wee build not *Temples* to their *honour,* nor make them *Altars,* whereon to offer the Sacrifice of Prayer to God. Wee put away all such *will-worship,* and flie

(y) *Qui illos contemnit, qui pro Christo & in Christo mortui sunt, deum ipsum contemnit. Sed neq; Elias adorandus est, neq; Johannes, neq; Thecla, neq; quisquam Sanctus adoratur.* Epiphan. ibid.

(z) *Populus Christianus memorias Martyrum religiosa sanctitate concelebrat, ad excitandam imitationem. Colimus Martyres eo cultu dilectionis & societatis, quo & in hac vita coluntur Sancti homines dei.* S. Aug. Tom. 6. *adversus Faustum Manichæum. lib.* 20. *cap.* 21. *Sanctos Martyres nec deos esse dicimus, neq; adorare consuevimus, laudamus eos potius summis honoribus, quod pro veritate strenuè certârunt, ——proinde non est indignum, imo etiam necessarium, eos qui tam claris operibus glorioſi sunt, perpetuis laudibus honorari,* Cyrill *lib.* 6. *ad Julian.* Revel. 12.11.

(a) *οἱ ἅγιοι ἐν τιμῇ ἢ ἀναπαύσει ἀντῶν ἐν δόξα—sed non decet colere Sanctos ultra decorum, sed honorare ipsorum Dominum.* Epiphan. *lib* 3. *Tom.* 2. *Hæres.* 78 *Honoramus eos charitate, non servitute, nec eis templa construimus, nolunt enim se sic honorari a nobis, quia nos ipsos, cum boni sumus, templa summi Dei esse noverunt.* S. Aug. Tom. 1. *de vera religione, cap.* 55.

unto the *Living* God from the *dead* [b]; nor let the *Idolatrix* wipe her mouth with this conceit [c], saying she is *cleane*, seeing shee bowing downe to Saints, doth not *exclude* and turne away from God; that *water* could not wash the Iews from a *Curse*, who supposing they, in the *Idol*, honoured God, whom they called *Baal*, Hos. 2. 16. are *branded* when they worshipped *Baalim*, to bee *evill doers, forsakers of God*, and *followers of other gods to their owne destruction.* Iudges 2. 11. 12. Betwixt God and us weeknow no *Mediator* [d], but *Iesus Christ*; wee *acknowledge* none, we *desire* none, we *have none in heaven but Christ, and we desire none in earth in comparison of Christ.*

Vse 3. Those *Curious* and inquisitive heads, who so much busie themselves to understand and finde out *distinctly* what cleare knowledge they shall have of their *friends* and acquaintance in Heaven, seeme [e] to come farre short of *Davids* holy affection to God, expressed in this *Text*. The truth is, 'tis somewhat more then *probable*, that we shall *distinctly know our friends, and other the glorified Saints in the Kingdome of Heaven.* Former ages have delivered this *Opinion* unto vs, from the mouthes of *venerable Sages*, whose *Pietie*, and profound *knowledge* in the mysteries of Godlinesse, have taught

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(b) *Non sit nobis religio, cultus hominum mortuorum, quia sæpe vixerunt, non sic habentur, ut tales quærant honores, sed illum à nobis coli volunt, quo illuminante, lætantur se eriti sui nos esse consortes. Honorandi sunt propter imitationem, non adorandi propter religionem.* idem ibid.

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(e) *Musculus, in loc.*

us to embrace *their ſolid Iudgement* with due *reverence* [f]. And what thoſe *Monarkes* and *miracles of Learning* did apprehend as probable, judicious Moderns have laid downe for *plaine concluſions* [g]. The *Tranſ-figuration* of *Ieſus Chriſt* upon that high mountaine, *when his face did ſhine as the Sunne, and his rayment was white as the light* [h], was a very *lively repreſentation* of his owne *Glory* which he now enjoyes at the right hand of his Father [i], and of the *condition* of the Saints [k], after this life, who ſhall be *glorified* with him, and *follow the Lambe, whitherſoever he goe*. And as *Peter, Iames*, and *Iohn*, did know *Moſes*, and *Elias*, who at the ſame time appeared in Glory, and *told of Chriſts departure and death, which he ſhould accompliſh at Ieruſalem*, Luk.

(f) *Id mihi credibile facit credentium multitudo.*

Vt docerem quod didicera, nõ à meipſo, id eſt, præſumptione peſſimo præceptore, ſed ab illuſtribus eccleſiæ viris. S. Hieron. Ep. 27.

Quærendo dicimus, non ſententiam præcipitamus. S. Aug. Tom. 10. de verbis domini. Secund. Math. Ser. 22.

Nobis amici in cælo erunt quanto notiores, tanto ubiq; chariores, Cum venerit dominus & illuminaverit abſcondita tenebrarum tunc nihil latebit proximum in proximo, nec erit quod ſuis quiſq; aperiat, abſcondat alienis, ubi nullus erit alienus. S. Aug. Tom. 2. Ep. 6. Italicæ viduæ, conſolans illam ſuper obitu mariti. Putas me ſolam? habeo pro te Mariam, matrem domini; multas hic video, quas ante neſciebam, O quanto melior eſt iſte comitatus: habeo Annam, quondam in Evangelio prophetantem. Sic inducit Bleſillam filiam mortuam, Matri Paulæ lugenti, de cælo loquentem, per Proſopopœiam, S. Hieron. Tom. 1. Ep. 25. Nihil notum in terra, nihil ignotum in cælo. Aug. (g) *Recte hinc colligitur, nos in vita æterna, depoſitis omnibus ignorantiæ, & cæcitatis nebulis, etiam nos invicem, & omnes Sanctos, quos nunquam vidimus, agnituros. Chymnitius, in Mat. 7. 4. Harmon. cap. 87. Quod cogniti ſint, Moſes & Elias, ab Apoſtolis, oſtendit vitæ beatæ perfectionem, illud etiam habere, ut Sancti ſe invicem agnoſcant; videbimus ergo de facie ad faciem Chriſtum, & ſimul Sanctos omnes, quos agnoſcemus diſtincte, quemadmodum hic Eliam a Moſe, Moſen ab Elia, utrumq; a Chriſto potuerunt diſcernere. Aretius in Mat. 17. 3. 4. Sic & nos in beatitudine cognoſcemus omnes quos voluerimus, quamvis antea non viderimus eos, tuq; qui nunquam vidiſti patrem tuum, quia antequam in lucem fuiſſes editus, e vita migravit, cum jucunde feliciterq; in gloria conſpicies, atq; probe cognoſces. Stella in Luke 9. 30. 31.* (h) *Mat. 17. 1. 2. 3. 4.* (i) *Qualis futurus eſt tempore judicandi, talis apparuit Apoſtolis. S. Hieron. Mat. 17. 3.* (k) *Vt futurum Chriſti regnum ad vivum repreſentaretur. Maldonat. in Mat. 17. 4.*

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(f) *Id mihi credibile facit credentium multitudo.*

Vt docerem quod didicera, nõ à meipſo, id eſt, præſumptione peſſimo præceptore, ſed ab illuſtribus eccleſiæ viris. S. Hieron. Ep. 27.

Quærendo dicimus, non ſententiam præcipitamus. S. Aug. Tom. 10. de verbis domini. Secund. Math. Ser. 22. Nobis amici in cælo erunt quanto notiores, tanto ubiq; chariores, Cum venerit dominus & illuminaverit abſcondita tenebrarum tunc nihil latebit proximum in proximo, nec erit quod ſuis quiſq; aperiat, abſcondat alienis, ubi nullus erit alienus. S. Aug. Tom. 2. Ep. 6. Italicæ viduæ, conſolans illam ſuper obitu mariti. Putas me ſolam? habeo pro te Mariam, matrem domini; multas hic video, quas ante neſciebam, O quanto melior eſt iſte comitatus: habeo Annam, quondam in Evangelio prophetantem. Sic inducit Bleſillam filiam mortuam, Matri Paulæ lugenti, de cælo loquentem, per Proſopopœiam, S. Hieron. Tom. 1. Ep. 25. Nihil notum in terra, nihil ignotum in cælo. Aug. (g) *Recte hinc colligitur, nos in vita æterna, depoſitis omnibus ignorantiæ, & cæcitatis nebulis, etiam nos invicem, & omnes Sanctos, quos nunquam vidimus, agnituros. Chymnitius, in Mat. 7. 4. Harmon. Cap. 87. Quod cogniti ſint, Moſes & Elias, ab Apoſtolis, oſtendit vitæ beatæ perfectionem, illud etiam habere, ut Sancti ſe invicem agnoſcant; videbimus ergo de facie ad faciem Chriſtum, & ſimul Sanctos omnes, quos agnoſcemus diſtincte, quemadmodum hic Eliam a Moſe, Moſen ab Elia, utrumq; a Chriſto potuerunt diſcernere.* Aretius *in* Mat. 17. 3. 4. *Sic & nos in beatitudine cogneſcemus omnes quos voluerimus, quamvis antea non viderimus eos, tuq; qui nunquam vidiſti patrem tuum, quia antequam in lucem fuiſſes editus, e vita migravit, cum jucunde feliciterq; in gloria conſpicies, atq; probe cognoſces.* Stella *in* Luke 9. 30. 31. (h) Mat. 17. 1. 2. 3. 4. (i) *Qualis futurus eſt tempore judicandi, talis apparuit Apoſtolis. S. Hieron. Mat. 17. 3.* (k) *Vt futurum Chriſti regnum ad vivum repreſentaretur. Maldonat. in Mat. 17. 4.*

9.31. So shall we in the *Kingdome of heaven* be knowne, and know one another. And as the *Apostles* knew not *Moses* and *Elias* by their *Pictures*[l], nor other *Lineaments* and *descriptions*, but either by their *Conference*[m] with Christ, or by the *Spirit*, and extraordinary revelation[n]; so by the *perfection* of our *Knowing Condition* in heaven, we shal *know* those glorious members of Christ unto whom before we were never knowne[o]: Nor can wee so farre *under-valew* the blessed estate of the *Saints*, as to conceive that knowledge shall be denied them as a *blessing* which shall bee granted and confer'd upon the *Reprobate* as a *Curse*, and augmentation of their misery, to see *Abraham, Isaak, Iacob*[p], *and all the Prophets in the Kingdome of God, when they shall be themselves thrust out of doores*. Luke 13. 28. As their *sorrow* is to know those *blessed ones*, and be *cast out*: so our *joy* will be to know them, and be called in among them into the *bridegroomes chamber*.

(l) *Respondet Euthymius in antiquis hebræorum libris eorum formas fuisse descriptas, vel ex traditione cognitum fuisse vulgo, qua forma fuissent. Sed hoc improbat Tertullianus. Nec enim Imagines eorum, vel statuas populus habuisset, & similitudines lege prohibente. Tertull. lib. 4. contra Marcion. cap. 22.*

(m) *Theophylactus vero, ex colloquijs, quæ inter se miscebant, ab Apostolis cognitos fuisse putat.*

(n) *Quomodo Mosen & Eliam cognovisset nisi in spiritu? Tertull. contra Marcion. lib. 4. cap. 22.*

Fieri potest ut interna dei inspiratione cognoverint. Maldonat. in Matt. 17.3. Sic Calv. in Matt. 17.3.

(o) *Duxit Apostolos in montem, ut ostenderet ipsis regnum suum ante mortem suam: & potentiam ac gloriam suam ante ignominiam &c. Ephræm. Syrus, orat. de Transfigurat. Christi, tom. 3. In qua transfiguratione, quid aliud, quam resurrectionis ultimæ gloria nunciatur? Gregor. Mag. lib. 32. Moral. cap. 5. Transfiguratio Christi τὴν ἐν νεκροῖς ἐξανάστασιν ἡμῶν προσδήλωσε. Isiod. Peluſiot. lib. 1. epistolarum 239. ep.* (p) *Sancti erunt sicut Angeli in cœlis. Non natura & substantia corporum tollitur, sed gloriæ magnitudo monstratur, ubi similitudo promittitur, veritas denegatur, erunt similes angelorum, ergo homines esse non desinent, ut Apostolus, Apostolus sit, & Maria, Maria. S. Hieron. To. ep. 29. Transfiguratus est ante eos, nemo putet pristinam eum formam & faciem perdidisse, vel amisisse corporis veritatem, ubi splendor faciei ostenditur, & candor describitur vestium, non substantia tollitur, sed gloria commutatur. Transformatio splendorem addidit, faciem non subtraxit: Certe transformatus est Dominus in eam gloriam, qua venturus est postea in regno suo. S. Hieron. in Matt. 17.3.*

And

And as our father *Adam* [q], by vertue of the *concreated* Image of God, when hee did awake out of sleepe, knew *Evah* his wife to be *taken out of his side*. Gen. 2. 23. So when we *awake* in the day of *resurrection* out of the *bed* of the grave, from the *sleepe* of death, by vertue of the same *perfected and glorious Image*, wee shall know our *fellow Saints*, who were taken out of the side of the *second Adam*, when hee fell asleepe upon the *crosse*, and gave up the Ghost. And as after *Christs resurrection*, the Saints who were raised out of their graves, wherein their bodies slept, *went into the holy City, and were known again of their friends, unto whom they appeared*. Matt. 27. 53. So shall the *Father* know his *Sonne*, the *wife* her *husband*, the *Disciple* his *Instructor*, and one friend of Christ another, when they shall all be *raised* againe by the voice of the *Archangell* to attend the *Iudge* of the world into his eternall kingdome: nor is this knowledge difficult for him to bestow, who enabled *Samuel* to know *Saul*, whom he had never seene before. 1. Sam. 9. 17. & *Iohn Baptist*, yet in the *womb*, to take notice of Christs presence, and for joy thereof to *leape in his mothers belly*. Luk. 1. 41. Howsoever *modesty* will not easily vary from *reason* [r], and *Autho-*

(q) *Si enim Adamus, virtute Imaginis divinæ concreatæ ei—quomodo nos non etiam, secundum eandem Imaginem transmutati de gloria in gloriam, a domini spiritu, sanctos & beatos ejusdem corporis membra agnosceremus? Chytræus in Harmon. in Matt. 17. 3.*

Tum enim omnes, ut Nazianzenus habet, Καθαρᾷ ἐλλάμψει τῆς ἁγίας τριάδος, *pura illuminatione Sanctæ Trinitatis fulgebimus, erimusque* Θεοειδεῖς, *juxta promissionem salvatoris. Iohn 6. 45. ibid.*

(r) *Quæcunque dicuntur, neque contra Scripturas, neque sine rationibus Physicis, & Theologicis reprehendi non possunt. Zankius.*

rity [f], yet if any man see just cause to thinke otherwise, *I contend not* with him [t], upon *condition*, that whiles hee waves the *question*, hee will make his *Election sure, and certaine* [u], *and worke out his salvation with feare and trembling* [x], that Christ may know, and *acknowledge him before his Father in the kingdome of heaven* [y]; *To prove himselfe whether he be in faith*; 2. Cor. 13. 5. *To know God, and whom he hath sent Iesus Christ, which is life eternall* Iohn 17. 3. *Blessed are the pure in heart, for they shall see God*; Mat. 5. 8. and *whosoever hath this hope in him, purgeth himselfe, as God is pure.* 1. *Iohn* 3. 3. This is for every Christian a *duty of necessity* [z]; the other a *quære* that savours more of *curiosity* [a]; which if it be not bounded, and banked with *moderation*, & *humility*, will greedily devour both many *pretious houres*, and at length, eate out the very *heart* of saving knowledge.

(f) *Tene mecum, sancti viri Ambrosij sententiam, jam non ejus authoritate, sed ipsa veritate firmatam. Aug. ep. 112. cap. 23.*

Has sententias de re tanta virorum tantorum non ob hoc interponere volui, ut cujusquam hominis sensum tanquam Scripturæ canonicæ authoritatem sequendum arbitreris: sed ut illi qui aliter sapiunt conentur mente videre, quod verum est, ne tam doctos divinorum eloquiorum tractatores temere reprehendant. S. Aug. ep. 112.

Hucusque Origines: cujus nos maluimus in hac disputatione duntaxat peritiam sequi, quam stultam habere scientiam nescientium. S. Hieron. ep. 138.

Quid igitur faciam? tantum virum, & temporibus suis disertissimum reprehendere non audeo, qui & confessionis suæ merito, & vitæ industria, & eloquentiæ claritate, ubicunque Romanum nomen est, prædicatur. S. Hieron. 141. de Hilario. *Sed ne quis me vim facere Scripturæ putet, & amare opinionem, ut historiæ auferam veritatem:—— ut quia novitia musta contemnis, saltem veteris vini authoritate ducaris. S. Hier. ep. 138.* (t) *Eligat unusquisque quod vult, & studiosum me magis, quam malevolum probet. S. Hieron. To 3. ep. 113. Cavendum ne dum alter ando quærimus vestigare quomodo possit videri Deus, ipsam pacem sanctificationemq; perdamus, sine qua nemo possit videre Deum. S. Aug. ep. 112. c. 21.* (u) 2. Peter 1. 12. (x) Philip. 2. 12. (y) Matt. 10. 32. (z) *Plus valet in hac inquisitione vivendi, quam loquendi modus. Nam qui didicerunt à Domino Iesu Christo mites esse, & humiles corde, plus cogitando & orando proficiunt, quam legendo, & audiendo S. Aug. tom. 2. ep. 112.* (a) *Augustinus scripsit epistolam Evodio, de quæstionibus ad salutem non necessariis. S. Aug. to. 2. ep. 102. Multæ quæstiones sunt, in quibus salva fide, qua Christiani sumus, aut ignoratur quid verum sit, & sententia definitiva suspenditur, aut aliter quam res est, humana & infirma suspicione conjicitur. S. Aug. Præstat dubitare de occultis, quam litigare de incertis. idem.*

Its

Its the *forbidden tree*, which none may touch without danger [b]: *Secret things belong to God, the things revealed to us, and our children.* Deut. 29. 29. Wherefore eate the fruit of *revealed truth: Drinke the water of comfort out of thy well* [c]. In Heaven there will be no *want* of whatsoever may *increase* thy joy. If thou be *worthy*, as once *Photinus* told the *Proconsul* [d], thou shalt *see God face to face*, and thy friends with God. Till which time *teach* thy soule to set such a true valew of *Christ*, as she may say, *Whom have I in heaven but thee, and I desire none in earth besides thee.*

Vse 4. *Whom* have I in Heaven? *What* have I in heaven? saith the Cardinall. Here *Bellarmine* [e] rowes with the tyde, and sets his sailes to a Romish gale of winde [f]. For howsoever hee confesse, (what cannot be denied) that our *translation, Whom have I?* is agreeable to the Hebrew *Originall* [g], yet to uphold the decayed-credit of their *vulgar latine translation* in greater errors, and matters of more moment then this comes to, supporting himselfe upon the *Septuagint* [h], hee saith this

(b) *Aut si non est, qui possit exponere melius, est aliquid nescire secure quam cum periculo discere. S. Hieron. ep. 22. cap. 13.*

Periculosa sunt, tam loquentibus, quam audientibus. S Hieron. tom. 1. ep. 11.

(c) *Mitte quod esse nequit, quære quod esse potest.*

(d) *Et tu si dignus fueris, videbis, 2. B. Cowper in Revel. cap. 6 v. 9. Thesbi solvet dura, nodos & quæstiones, Proverb. Drusius Praetexit. lib. 1. ad Matt. 17. 11.*

Te quoque hoc ipsum orare non dubito, ut inter nos contendentes veritas superet, non enim tuam quæris gloriam, sed Christi, cumque tu vicerus, & ego vincam si meum errorem intellexero, & è contrario, me vincente, tu superas. S. Hieron. Aug. ep. 89.

(e) *Omnino retinenda est nostra lectio. Bellar. in loc.*

(f) *Alij sunt qui tenent pastorales cathedras, ut Christi gregibus consulant; alij vero ut suis honoribus temporalibus, & commodis secularibus gaudeant, sua quærentes, non quæ Jesu Christi. S. Aug. tom. 2. ep. 209. Sed quia ista futura prædicta sunt, mirandum non est quod exurgant, sed vigilandum est ne noceant. S. Aug. ep. 141. Comparant sibi quidem illi sua voluntate perversa, & præsentis meritum cæcitatis & futuri æterni supplicij: si per contumaciam indociles fuerint, seque cum in hac vita sunt, corrigere atq; emendare neglexerint, idem ibid.* (g) מי non מה מי־ליבש מים (h) Τί γὰρ μοι προσήκει ἐν τῇ ἑρμηνείᾳ. 70. *Sed Aquila* Τίς μοι.

reading, *What* have I in heaven? is rather to be *allowed*, followed and kept. The truth is, whether wee have our *Quis? Whom?* or he his *Quid?* *What?* the ſenſe is not much *changed*; yet ſeeing wee ſmell his drift, and that he takes ſo ſlender an occaſion to juſtifie the *mother of errours* by the wilfull forſaking the *fountaine of Living waters* [i], *digging to himſelfe pits that will hold no water*, its not out of the way to diſcover the ſandy foundations whereon hee builds. And as every *ſparke* of a diamond, and *graine* of gold is pretious, ſo the leaſt *ſentence*, *letter*, and *word* of Gods word is much more pretious, and worthy of our deepeſt conſideration [n].

Vſe 5. Now ſeeing it is the houre of *ſorrow* [o], I cannot but ſpend a *teare* upon the *living corps*, of thoſe *dead ſoules*, that minde *earthly things*: who making *gold* to be their *god* in heaven, and *honour*, and *pleaſure* their *Deitie* on earth, expell the Lord of heaven and earth out of their *hearts* and *habitations* [p]; being as farre diſtant from King *Davids* holy affection expreſſed in this text, as the *Eaſt* is from the *Weſt*. There are not a few in the world, who ſo be it they may have *pleaſure* for their *breakefaſt*, and the *world* to their *dinner*, feare not to ſit with the *devill* at *ſupper*.] Their hope of heaven, and happineſſe on earth, is (as they dreame) *to want nothing*

(i) Ieremiah. 2. 13. *multi enim ſuperſtitionibus vanis pertinaciter inhærentes obdurant ſe contra manifeſtam veritatem, non tam de ſuis religionibus, quas prave aſſerunt bene meriti, quam de ſe male qui cum habeant iter rectum, devios ſequuntur anfractus, planum deſerunt, ut per præcipitium labantur: lucem relinquunt, ut in tenebris cæci, at debiles jaceant. His conſulendum eſt ne contra ſe pugnent: velintque ſe tandem ab inveteratis erroribus liberari.* Lactant. de falſa religion. lib. 1. cap. 1.

(n) *Nihil eſt, quod non ſit momenti magni in Scripturis ſacris, utcunque nobis parvum, aut nihil eſſe videtur.* S. Baſil. ad Amphilochium. *Quæ minima ſunt in lege, contemnenda non ſunt, quia plena ſunt Sacramentis.* S. Hilar. ex Sylva Allegor. in verbo iota.

(o) *Dicentis laus in fletu eſt audientium.* S. Hieron. ep. 22.

(p) *Mollerus, & Muſculus in loc.*

nothing of what their immense desires covet, and to be full masters of their carnall designes. What is that you *hunt* after, and pursue with such *greedinesse*? is it the *splendor*, and beauty of *gold* that drawes your affections? O then how much more paines should thy soule imploy to purchase his favour, whose *incomparable* beautie fills the heavens, and splendor dazles the eye of Angels[q]? Were the object of thy desires *bread that never perisheth*, & *durable riches*[r], to *rise* earely, *sit* up late, *crie* so loud, ride and *runne* so fast *, to *take* counsell, *charge* thy head, *burden* thy memory, *beate* thy braines, *teare* thy flesh, and *eate* thy morsels with perplexitie; were both *necessary* & *commendable*: but seeing that which thy soule *graples* is no other but a *cloud*, a meere *shadow*, a vanishing *nothing*; this great *care* and *cost* is both *lamentable* and *damnable*[s]. The *world* is but a *sea* of *glasse*[t]; Whosoever attempts to walke, will *sinke*, and *drowne* with Peter[u], unlesse *Christ* lend a miraculous hand of *deliverance* from that *Sacrilege*. She is a bottomlesse depth of *iniquitie*; And when her

(q) *Fratres cogitate: omnia ista quæ videtis pulchra, quæ amatis, ipse fecit, si hæc pulchra sunt, quid est ipse? si hæc magna sunt, quantus est ipse? ergo ex istis quæ hic amamus, illum magis desideremus, & contemnentes ista illum diligamus: ut ipsa dilectione per fidem cor mundemus, & mundatum cor nostrum inveniat aspectus illius. S. Aug. in Psal. 84.*

(r) *Est quidem in cœlo, sancta Ecclesia, sunt Trophæa Apostolorum, & Martyrum, est Christi vera confessio, & Apostolorum prædicata fides. S. Hieron. ep. 18.*

* *Lege S. Aug. tom. 10. ser. 17. de verbis dom. Matt. 19. 17.* (s) *Cum tanta reperiamus in cœlo, parva & caduca quæsisse nos doleamus in terra. idem loc. cit.* (t) Revel. 15. 2. *Seculum est quasi mare: unicuique autem sua cupiditas est tempestas. S. Aug. de verbis dom. ser. 13. cap. 1.* (u) Matt. 14. 31. *Fides ambulavit in Apostolo non caro: fides titubavit, & caro cepit sentire naufragium. S. Ambr. Sine ulla dubitatione, Petrus ad verbum jubentis, ad præsentiam sustentantis, ad præsentiam regentis, sine ulla cunctatione defiluit in aquas, & ambulare cepit: potuit quod dominus, non in se, sed in Domino: fide valuit, quod humana infirmitas non valeret. S. Aug. tom. 10. serm. 13. de verbis Domini. cap. 3.*

favorites are *lifted* up to heaven upon her ſwelling ſurges, ſhe in a moment [x], *carries* them downe to hell; and when the *ſhip* of their deſires is arrived at her wiſhed-for *haven*, they are conſtrained often to *waigh* anchor, ſet ſaile, and put to ſea againe, for ſafety. Where being terribly toſſed with the waves and windes of their *greedy affections*; *avarice* [y] ſprings a *leake* in the veſſell, where, as the *hold* of their heart *fills*, they *ſinke*, and in fine, falling upon the *rockes* and *ſands* of temptation, and into many fooliſh luſts, *drowne in diſtruction and perdition* [z], and ſinke with *Pharioh* and his chariots *to the very bottome like a ſtone* [a]. Her ſalt and briniſh billowes *waſh away*, and eate out the very *heart* of grace and goodneſſe [b]. When they have the faireſt *gaile* of proſperitie; their *cares* and feares are ſo *multiplied*, there is ſuch *variation* of their compaſſe [c], as their ſoules *melt away for trouble, they reele to and fro, are at their wits end, and ſtagger like a drunken man* [d]. And when the weather-beaten *fleete* of their *inſatiable mindes* returnes, is it loaden with any other *merchandiſe* then *thicke clay* [e]? doth the raging ſea of the world caſt up ought ſave *myre* [f] *and dirt*? Were it *a ſea of yce*, men might with greater facilitie, and quicker diſpatch *glide and ſlide* over the *inceſſant moleſtations* of it, yet that were but *cold comfort*, and *frozen* joy: were it

(x) Pſal. 107. 26.

(y) *Avaritiæ tibi quoque vitandum eſt malum, non ut aliena non appetas, ſed quæ tua, quæ tibi ſunt aliena nen ſerves. S. Hieron. ep. 22. ad Euſtochium, cap. 14. Aliena nobis auri, argentique ſunt pondera, noſtra poſſeſſio ſpiritualis eſt: redemptio animæ viri propriæ divitiæ. ib.*

(z) 1 Tim. 6. 9.

(a) Exod. 15. 5.

(b) *Cogitatio vitius, ſpinæ ſunt fidei, radix avaritiæ, cura Gentilium S. Hieron. ep. 22.*

(c) *Quid mihi eſt cum voluptate, quæ brevi perit? quid cum hoc dulci & mort ſero carmine Sirenarum? S. Hieron. loc. cit.*

Si quæ tamen eſt mundi gloria, præterit jocunditas non reditura, & manet anxietas, non relicturæ: S. Ber. ep. 113.

(d) Pſal. 107. 27, 28, 29, 30.

(e) Habac. 2. 6.

(f) Iſay. 57. 20.

it a sea of *brasse*[g], there were some *soliditie* to relie upon in it; but seeing it is but a *sea of glasse*, where can the most expert *mariner* cast anker? what safety can hee promise to himselfe in so brittle a *harbour*? what consolation, or happinesse can he exhale from that, which is broken and *shiver'd* in pieces with every *knocke*? What *light* of joy can shine thorow it into the *chambers* of his soule, thorough whose *transparencie* hee can behold nothing but *vanitie and vexation of spirit*[h]? The christall glasse of *Scripture*, wherein the *anticke postures*, and *monstrous shapes* of *sinne* are to every pure eye *discernable*, presents the *love* of the *world* to our full view vested in such *hellish weedes*, as may make us runne from her as from an *infernall furie*, and is able to fire it out of our soules: 1. For the nature and roote of it, its *Idolatry*, and *Adultery*. 2. For the fruit and *blossome* of it, it permits not the love of God to *grow* or thrive neere it. 3. for the body and *bulke* of it, its prepared to be cut downe, and thrown into hell fire. 1. The *love* of the world, and the things of the world, is *Idolatrie*: *Mortifie therefore your members which are upon the earth, fornication, and covetousnesse, which is Idolatrie*, Colossians 3. 5. *The covetous man, who is an Idolater*. Ephesians 5. 5. Howsoever men are of opinion that *worldly mindednesse* is *a small sinne*, not worthy naming, yet the holy

(g) 1 King. 7. 23.

(h) *Quid aliud quotidie in mundo quam pugna adversus diabolum geritur? quam adversus jaculaejus assiduis conflictationibus dimicatur? cum avaritia nobis, cum impudicitia, cum ira, cum ambitione congressio est, cum carnalibus vitijs, cum illecebris secularibus assidua & molesta luctatio est, obsessa mens hominis undique, vix occurrit singulis & resistit: si avaritia prostrata est, exurgit libido: si libido compressa est, succedit ambitio, ira exasperat, inflat superbia &c.* S. Cyprian. de Mortal.

holy Ghoſt gives this *character* of it, that it is a ſinne ſo great and *odious* as it is not fit to be *once named*, much leſſe nouriſhed and *practiſed among Chriſtians* [i]. *Covetouſneſſe, let it not be once named among you, as becommeth Saints*. Epheſ. 5. 3.) There is a *twofold idolatry*; the firſt *internall*, prohibited in the firſt Commandement [k]. Another *externall*, forbidden in the ſecond. In the firſt ranke, this over-ſpreading ſinne of *avarice* marcheth. The *abomination* whereof is tranſparent. 1. From the catalogue of other, even the *foulеſt tranſgreſſions*; in the thickeſt crowd whereof its placed [l], *Fornication*, *uncleanneſſe*, *inordinate affection*, *evill concupiſcence*, *filthineſſe*, *fooliſh talking*, *jeſting*, *whoredome* [m]. Looke how *loathſome* the vileſt of theſe *enormities* is: ſo vile alſo is *covetouſneſſe*; as the glorious Majeſty of God is highly *provoked* by the one, ſo much alſo is he diſhonoured by the other. 2. From the proper character of it: *Idolatrie* above all ſinnes is moſt diſtaſtfull to Almighty God, and moſt deadly and dangerous to thoſe who ſo offend [n]. The covetous man commits Idolatrie three wayes [o].) Firſt, hee makes *gold* his *god*, and *adores* it [p]: when hee ſhould goe to the *Temple* to ſanctifie the *Sabbath*, hee goes to his *Tent* to ſafeguard his *ſilver*. When hee ſhould *offer* up his heart a *ſacrifice* to God, hee *ſacrificeth* it to his *gold*: when hee ſhould

(i) *Quæ nomine turpia & indigna, pȳs uſu quoque fœda ſunt. Aret. in loc. Apoſtoli.*
Decet ſanctos, à vitijs eſſe immunes, & a nota infamiæ. Anſel. in loc: Coll. 3. 5. Apoſt.

(k) Exod. 20: 3. *Cordis, & corporis. Piſcat. in loc. Apoſt.*

(l) *Quam gravis res ſit avaritia, cum fornicationi, & immunditiæ comparatur, animadvertendum eſt, & tamè nobis videtur, quaſi quædam culpa nullius momenti, cum ſit grave peccatum. S. Ambroſ. in loc. Epheſ.*

(m) Epheſ: 5. 5. Col. 3. 5.

(n) *Vt avaritiam rem periculoſam eſſe doceret, Idololatriam hanc nuncupat, qua nullum peccatum majus eſt. S. Amb. in loc.*
Avaritiam Idololatriæ comparavit, ut nihil illa ſceleſtius demonſtraret. S. Ambroſ. in Coloſ. 3.

(o) *Remigius. in Epheſ 5. 5. Bibliotbec. Patrum: tom. 5. pars 3.*

(p) *Eſt nummus, numen in arca.*

ſhould *retire* to his chamber to pray, he caſts his eyes upon his neighbors inheritance, how he may make it a *prey* [q]. He will not have the Son of God which came frō heaven to raign over him, *In whom are hid the treaſures of wiſedome*: but deſires to *kiſſe* [r] the golden ſcepter, which the *god of the world* reacheth out in favour unto him: & to *captivate* his ſervice unto the moſt *imperious commands* of him, who *vaunts* of his power to diſpoſe of *worldly treaſures, and the glory of them* [ſ]: Thus his thoughts of God are *baſe* [t]; whiles he *declines* his ſervice, whoſe *ſervice is freedome*, whom the Archangels adore, whiles hee worſhips the creature [u], and glories in the favour and attendance of his *new maſter*: his *Syrian* [x] god *Mammon*: Mat. 6.24. 2. He puts his *confidence* in *Mammon*, withdrawing his affiance from God [y]. The *cure* declares the *diſeaſe*, *Charge them that are rich in this world, that they be not high minded, nor truſt in uncertaine riches, but in the living God.* 1. Timoth. 6. 17. *Diſtruſt* in God is the *mother* of avarice, & *covetouſneſſe* the curſed *childe* [z]. *How hard is it for them that truſt in riches to enter into the kingdome of God?* Mark. 10.24. No *ſhelter* like the *ſilver ſhield*, no *wall* of defence like the

(q) *Anſelmus in Epheſ.* 5.

(r) Eſter 5. 2. Χρυσός, non ὁ Χριστός.

(ſ) Luke 4.6.

(t) *Mutheſius in Epheſ.* 5.

(u) *Duobus modis peccat avarus.* 1. *ea quæ Dei ſunt, ſibi uſurpat, & honorificentiam Dei creaturæ vindicat.* 2. *& recondit avarus, ut quæ uſibus omnium conceſſit communiter, avaritia deneget. S. Ambr. Epheſ.* 5.

(x) *Nam gentili Syrorum lingua Mammona divitiæ nuncupantur. S. Hieron. ep.* 22. *c.* 14. *Mammon (quæ vox Chaldæis & Syris opum congeriem, lingua Punica, Auguſtino & Ambroſio lucrum ſignificat) quaſi Idolum quoddam Deo opponitur. Pelargus in cap.* 6.24. *Matthæi.* Mat. 6.24.

(y) *Pecunia congeſta ſive Mammon eſt Idolum, cui ſerviant, & in quo ſpem collocant* ὁι πλουτοῦντες. *Toſſan. in Coloſ.* 3. 5. *Anſelmus, Mariana.*

(z) *Eſt autem avaritia inordinata & inſatiabilis plus ſemper habendi cupido: quæ ex diffidentia erga Deum, & nimio amore rerum terrenarum proficiſcitur. Toſſan. loc. citat.*

wedge of gold. *The rich mans wealth is his ſtrong citie, and as a high wall in his owne conceit.* Prov. 18. 11. This is the difference betwixt the *righteous* and the *wicked rich man*. *The name of the Lord is a ſtrong towre, the righteous runneth into it, and is ſafe*; but the rich mans tower of ſtrength is his *wealth*. His wealth *is* ſo, and is *not* ſo: Such in his *conceite* [a], not ſo in *truth* [b]. Behold what *vaſt*, and monſtrous conceits *rich fellowes* have of themſelves, and their wealth, he fancies that his riches is not onely a *houſe*, but a *citie*, not a citie *unwalled* but a *frontier towne*, a place of *defence*: *Fenced with high wals, gates and barres*, Deut. 3. 5. Hee dreames hee is not onely within a *hedge*, or *pale*, but within ſome *Canaanitiſh city, great and walled up to heaven*. Deut. 1. 28. without the danger of *Cannon ſhot*. If hee hath *coine*, and caſh at command, as he jets up and downe upon his paved *Tarras* [c], as hee takes a turne in the *painted roome*, viewing his *pictures* [d], as hee ſtands to *gaze* upon his ground, and all paſſengers, in his *Summer-houſe*, and *Garden-proſpect* [e]. hee ſets his hands by his *ſide*, *lookes bigge*, ſpeakes with a *majeſtie*, anſwers *roughly* *, walkes like an *Emperour*, thinkes himſelfe one of the ſonnes of *Anak*, all other inferiours to be in compariſon of himſelfe but *Graſhoppers* [f], that he is *ſecure*, and none able to ſtand before him. Yet behold his *madneſſe*,

(a) *Subſtantia divitis urbs roboris ejus, & quaſi murus validus, circumdans eum.* S. Hieron.

(b) *Non terrena ſubſtantia ſemper defendere poteſt, imo plerique propter divitias ſunt capti, vel occiſi.* idem in loc. Eccles. 5. 12. 1 King. 21. 14.

(c) Proverb. 18. 11. במשכיתו *i. e. in imaginatione ſua, radix autem eſt* שכה *aſpicere, & pingere, quod rem pictam homines aſpiciant. Hinc pro imaginatione quæ in mente cælatur. Dum eſt in domo ejus, inſtrata lapidibus pavimenti. Rabbi Selomoth.*

(d) *Quando eſt in cubiculo picturæ: in conclavi ſuo picto & cælato Rab. David lib Rad.*

(e) *In domo conſpectus, aut proſpectus reputabit opes ſuas tanquam murum elatum. Rab. Abraham, & Aben-Ezra. Pagnin. Theſaur. linguæ ſanctæ in Rad. cit. Mercerus in loc. cit.*

* Prov. 18. 23.

(f) Numb. 13. 33.

madneſſe, all this is a *meere imagination*, he is no ſuch man, hee is in no ſuch *ſafety*, his wealth is no ſuch wall: *Riches profit not in the day of wrath, but righteouſneſſe delivereth from death*. Prov. 11. 4. His *ſhield is departed from him*: Numb. 14. 9. [g]; he imagineth his goods, wherein hee glories, *overſhadowes* him [h], whereas the ſhadow of Gods *protection*, like *Sampſons* ſtrength is departed from him. This *affiance* in the *creature* ſprings from *diffidence* in the *Creator* [i]; as though hee whoſe power made man, had not a *providẽce* to *provide* for man [k]: or as if he that in mercy feeds the *yong ravens* when they crie. Pſal. 147. 9. will not *ſatisfie* the deſires of them that *ſeeke him*, *call upon him* in truth, and wholly depend upon his never-failing goodneſſe. Thirdly, hee ſtoutly and manfully *fights* for his wealth, as thoſe *Idolaters* for their gods. Iudg. 6. 30. hee hides it as cloſely-ſafe, as *Achan* his curſed wedge of gold, and *Babyloniſh garment*: Ioſhuah. 7. 21. hee findes and faines as many *ungodly*, *unmannerly* ſleights to keepe it, as *Rachel* to conceale her fathers *Idols*, Gen. 31. 35. Hee doth part with it as *hardly*, as *Hercules from his club*: he is as much *netled*, and perplexed to loſe the leaſt *graine* of gold, or *braſſe farthing*, as *Michah* was moved when the ſouldiers ſtole his *Teraphim*, *& his molten image*, Iudg 18. 18. [l]. And if

(g) Eſay 30. 2. Pſal. 91. 1. & 121. 5. Eſay 51. 16. & 49. 2.

(h) ἡ δόξα αὐτῆς μέγα ἐπισχύει. Septu.

(i) At dicis, Puella ſum delicata, & quæ manibus meis laborare non poſſum: ſi ad ſenectam venero, Si egrotare cœpero; quis mei miſerebitur? audi Apoſtolis loquentem Jeſum: Matt. 6. 25. ne cogitetis quid manducetis &c. Si veſtis defuerit, lilia proponantur. S. Hieron. tom. 1. ep. 22. cap. 14.

(k) ὁ διδοὺς τὸν βίον, δώσει καὶ τὰ πρὸς τὸν βίον. Chryſ. Ne trepidate homines, vitæ dator, & datorem eſcæ eſt. Prudentius.

(l) Quæ eſt iſta aviditas concupiſcentiæ, cum & ipſæ beluæ habeant modum? quæ eſt illa animorum inſania, appetere aurum, & amittere cœlum. S. Aug. de verbis dom.

Πτωχῶν ἀλαὶ ἀεὶ χεναί: Mendicantium ſacculi ſemper inanes. Eraſmus Adag. i. e. Avaris nihil eſt ſatis. Lucri bonus eſt odor, ex re qualibet. Juvenal. vox erat Veſpaſiani, homo turpiter avidus ex lotio vectigal faceret: aly è turpibus velut e lenocinio, quæſtuq; corporis. Probro datum eſt Romanis principibus, quod ſuffoſsis Cloacinæ templis, & urinatorum monumentis ærea ὑπερόχους διὰ ſuſtulerunt.

Heaven or earth pull away any ſhare of his *ſubſtance*, hee preſently believes himſelfe to be a nobody, or turned with *Lots* wife into a pillar of ſalt, and exclaimes, hee is *unwoven and undone*. Thus hee is ever thirſting after the *golden fountaine*: [m], venturing for the *golden fleece*, and prayes not ſo much for the *ſecond comming of Chriſt*, as for the returne of the *golden world*. Whereas other ſinners *neglect God*, yet *truſt not* in their ſinnes [n], and ſuch as reſtraining grace keepes free from other *enormities*, are overſpread with this *infection* [o], *the roote of all evill* [p], well doth the ſpirit *brand* it, with the name of *Idolatry*, a ſtaine never to be *waſhed* out.

The ſecond *abomination* unto which its reſembled is *adultery*. *Ye adulterers and adultereſſes, know yee not that the friendſhip of the world is enmity with God.* Iames. 4. 4. Covetous perſons are an *adulterous generation* [q]: As of all ſinnes, *Adultery* is one of the greateſt, ſo of all vices, *Avarice* is one of the foulеſt. *Adultery* diſhonors the whole *Sacred Trinity*; The bleſſed *Father*, whoſe *covenant* is broken [r], and forgotten, the bleſſed *Sonne*, whoſe *members* are rent from him to be made the members of *Harlots* [ſ], the bleſſed *Spirit* whoſe *Temple* is defiled [t]. God is *angrie* with other ſinnes, but the adulterer the *ſoule of the Lord abhors*, Prover. 22. 14. for other ſinnes, the juſt judge of heaven hath powred

(m) *Aureum lac haurire. Eraſm. Adag.*

(n) *Beza in Epheſ. 5.*

(o) Ier. 6. 13.

(p) 1 Timoth. 6. 10. *Φιλοχρημοσύνη μήτηρ κακότητος ἁπάσης. Phocill.*

Creſcentem ſequitur cura pecuniam. Quo enim affectu poſſideamus aliquid docemur cum id amittimus: & cupiditatem fruendi, carendi dolor prodit, quem qui in carendo non habuit in poſſidendo quonam modo habuit. S. Hieron. tom. 9. ep. 1.

(q) Matt. 12. 39.

(r) Prov. 2. 17.

(ſ) 1 Cor. 6. 16.

(t) 1 Cor. 6. 19.

powred downe *ſmaller judgements*, but upon this wickedneſſe, hee ſhowred downe the moſt *terrible and greateſt*. For the ſinne of adultery, the world was *drowned* [u]. *Sodome* and *Gomorrah* ſir'd with *brimſtone* from heaven, where *naturally* no brimſtone breeds [x]: *Canaan ſpewed* out her inhabitants [y]. The *plague* in one day devoured twenty foure thouſand Iſraelites [z]. The Iewes were *captivated* [a]: and ſeeing among men this ſinne is not either *knowne*, or elſe *favoured* *, and *ſmothered*, the Lord hath reſerved the ſharpe ſentence againſt it to his owne *tribunall*, *whoremongers, and adulterers* [b] *God will judge*. Heb. 13.4. Nor is the adulterie of the *Soule* either leſſe *foule* or *fearefull*, in the ſtrict account of god: which being *betrothed unto God in an everlaſting covenant of righteouſneſſe* [c], *eſpouſed unto one husband to be preſented as a chaſt virgin to Chriſt* [d]: ſhall play *faſt and looſe* with her *bridegrome*, and embrace the *ſtinking* rotten corps of this preſent *evill world* [e], Hee that weds a virgin *honourable* by birth,

(u) Gen. 6. 2.

(x) Ezek. 16. 50.

(y) Levit. 18. 28.

(z) Numb. 25. 9.

(a) Ier. 5. 7, 8, 9.

(b) *Non ſane ideo malum eſt adulterium, quia vetatur lege, ſed ideo vetatur lege, quia malum eſt. S. Aug. tom. 1. de lib. arbit. lib. 1. cap. 3.*

Caput mulieris vir, ubi ſe agnoſcant duces, illas autem comites habere, & ideo cavendum eſt viro illac ire vivendo, qua timet ne uxor ſequatur imitando. S. Au. tom. 6. de adulterinis conjugijs lib. 2. cap. 8. * Pſal. 50. 18. *Nonne portionem tuam cum illo qui fecit, laudando poſuiſti? hoc eſt enim concurrere cum fure — quia etſi non facis, & laudas quod fit, aſtipulator es facti, quoniam laudatur peccator in deſideriis animæ ſuæ. S. Aug. in loc. Pſal.* *Quod citò ſe non emendaverint, & eis fructuoſa pœnitentia non ſubvenerit: & ſic ſubito de hac luce rapti fuerint, æterna illos flamma, ſine ullo remedio cruciabit: S. Aug. tom. 10. de Tempore. ſer. 243. Si enim fidem haberent, utique Deo crederent, & venturum judicium cum tremore metuerent. probatur enim, quia hominibus credunt, & Deo non credunt, ut publice ubi homines vident adulteria timeant, & ſecrete ubi Deus videt omnino non timeant. idem loc. cit. Lege Gregorij Richteri, axiomatum hiſtoricorum partem 2. axiom. 177. quomodo adulteros judicat Deus.* (c) Hoſea. 2. 19. (d) 2 Cor. 11. 2. (e) Gal. 1. 4.

of feature *beautifull*, of perſon *comely*, richly attyr'd, with faire fortunes *endowed*, will not allow her to turne *adultereſſe* [f]: how much leſſe can the Lord of heaven endure the *covetous filthineſſe* of thy ſoule, which hee *betrothed* after he *ſaved* from periſhing, *free'd* from bondage, *waſht* from filthineſſe, *covered* thy nakednes *beautified*, thy uncomelines, *enriched* thy poverty, *brought* thee to *honour*, to enjoy [g] thee himſelfe? *Chriſt Ieſus* was *crucified* for us, that wee might be *crucified unto the world, and the world unto us*, Gal. 6.14. But hee that with *Demas* [h] embraceth the preſent world, hath committed *ſpirituall adultery*, a *wound and diſhonour hath hee got, and his reproach ſhall not be wiped away*. Prov. 6.33. the covetous ſoule, in making *gold her hope*, and ſaying to fine gold, *Thou art my confidence, in rejoycing, becauſe her wealth was great*, [i] *and her hand had gotten much*, hath committed adultery to be puniſhed by the Iudge, and hath denyed *her husband*, the *God that is above* [k]. Iob. 31.24.28. This be ſpoken of the nature of avarice. Secondly, it is the *bitter fruit of covetouſneſſe*: which purgeth out of the ſoule, the *love of God*. Whoſoever therefore will be *a friend of the world is the enemie of God*. Iam. 4.4. *Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him*. 1. Ioh. 2.15. *No man can ſerve two maſters:*

(f) *Ego eum periſſe duco cui quidem peryit pudor.* Plaut. in Bacch. *Periére mores, jus, decus, pietas, fides, & qui redire neſcit cum perij pudor.* Senec. in Agam. *Neſcit [vincere vitia corporis, virtutis cingulum qui deponit.* Chryſolog. ſer. 22.

(g) Ezek. 16.4. to 16.

(h) 2 Tim. 4.10.

(i) *Florere poteſt ad tempus iniquitas, permanere non poteſt.* S. Aug. in Pſal. 52. 10.

(k) *O lucra damnoſa! invenis pecuniam, perdis juſtitiã, ille non quærat rapere quod non habet: iſte non opponat cor in eo quod habet. Divitiæ ſi affluant, noli de te præſumere, noli ibi te figere, certe vel hoc time, divitiæ ſi fluant.* idem loc. cit.

Iam. 4.4

ſters: yee cannot ſerve God and Mammon. Matt. 6. 24[l]. Looke how much thou *incline ſt* to the world, ſo much thou *decline ſt* from God. The *antipathy* betwixt God and the world, is greater then the diſtance [m] betwixt heaven and earth, for *what fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkeneſſe?* 2. Cor. 6. 14. The Lord is ſo farre from acquainting himſelfe with the *world*, and *worldlings*, as he will not ſo much as *ſhew himſelfe unto them* [n], Ioh. 14. 22. they may ſee Chriſt with *externall* eyes, but not with the *internall*, with *temporall*, not with *eternall*. The *Sonne of righteouſneſſe* ſhall put himſelfe under a *buſhell*, and ſuffer an *eclipſe* in their *horizon*: as the eye of man cannot at one and the ſame time looke up *directly* to heaven, and *downe* to the earth: no more is it poſſible for the the ſoule of man to *Love* the *things* of this world, and the things of a better world, having his *affections above*, *where Chriſt ſits at the right hand of his father* [o]. One may have the *goods* of this world, and yet enjoy the *god* of the world: there was a wealthy *Iob*, a rich *Abraham*, whoſe *boſome* on earth being the *Temple of God*, is now

(l) *Nemo poteſt dominis æquè ſervire duobus: unius aut odys cedit, vel cedit amori: Juvencus. Qui enim divitys ſervit, ejus ſervitium Deus non recipit: Euſeb. Emiſſen.* *De duobus inter ſe contrarijs, vel contraria præcipientibus dominis intelligitur, ut monuerunt Chryſoſt. & Theophilactus.* *Imperat aut ſervit collecta pecunia cuique, reponat igitur in cœlo divitias ſuas, qui Deo familiariter ſervire deſiderat. Euſeb. Emiſſ.* — marg. Mat. 6. 24

(m) Pſal. 103. 11.

(n) *Admirationis vox illa Judæ, totius quam formidinis, & timoris, cum tanta ſalvatoris gratia admiratur non extendi ad univerſum mundum eam, ſed ad paucos duntaxat in mundo. Pelarg. in loc.* *Magna quæſtio, magnæque quæſtionis nobiliſſima ſolutio, ideo inquit mundo, hoc eſt, mundi amatoribus me non manifeſto, qui me non diligunt — meis autem meipſum manifeſtare dicam, ut cognita ſapientia ſint ſapientes: cognita iuſtitia ſint iuſti, cognita veritate ſint veraces, & vita cognita in æternum vivant. Emyſſenus in loc.* — marg. Joh. 14. 22.

(o) *Mundi amor, & Dei pariter in uno corde habitare non poſſunt, quemadmodum oculi pariter cœlum & terram reſpicere nequeunt Cyprian.* — marg. Mat. 6. 24

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the place of joy in *Gods temple* of heavē [p]. But to *love* the world & God together is *impossible*. There is a care for the *salvation* of the soule, this is absolutely *necessary* & *honorable*; there is a *conscionable care* for the sustentatiō of the body [q], this also is *necessary* & *commendable* [r]: & there is an *over-caring* or *carefulnesse* for the *augmentation*, and *preservation* of the things of this life, and this is *unnecessarie*, *vituperable*, and *damnable*: There is a *care* of *diligence*, and a *care* of *diffidence* [s]; that injoyned by precept, this prohibited. *Diligence* in the use of meanes within the limits of thy *lawfull vocation* God enjoynes: *diffidence* in the *mercy* and blessing of God upon thy diligence, and the lawfull meanes God *abhorres*; as that which *shoulders* out, both his *love* and his *law* [t]. *Cast all your care upon him, for hee careth for you*: 1 Peter, 5. 7. He doth not here command *idlenesse* in thy calling, but *confidence* in Gods *promise*: that hee will *withhold nothing that is good from them that feare him*. Psal. 34. 9. *Take no thought for your life, what ye shall eate*. Matt. 6. 25. hee forbids not *labouring* in thy calling, but *carefulnesse* joyned with *distrust*, and *unquietnesse* [u] *of spirit*: he saith not, *till thy ground no more*; eate not thy bread with the *sweate of thy browes*; but, *be not carefull* what to eate [x]: *that shall be*

(p) Luke 16. 22. *Habebat David mundi divitias, sed non concupiscebat. Muscul. in Psal. 73. 25.*

(q) *Solicitudo triplex, tolerabilis, laudabilis, vituperabilis, ex inordinato amore temporalium.*

(r) Gen: 3. 19. Ephes. 4. 28. 1 Tim. 5. 8. 2 Thes. 3. 10.

(s) *Est solicitudo duplex, diligentiæ, diffidentiæ, σπουδὴ à singulis requiritur, μέριμνα prohibetur, eo quod animum nunc huc, nunc dividat illuc. Virgil.*

(t) *Vive ergo, lege tua, quæ Dei non potes. S. Hieron. ep. 22. cap 5. Nec ulli omnino transgredi licet quod omnibus imperatum est: apertusq; contemptus Dei est, vel facere prohibita, vel jussa non facere. S. Hieron. tom. 9. ep. 1.*

(u) *Audiat hoc avarus: audiat qui censetur vocabulo Christiano, non posse se simul divitijs, Christoque servire: & tamen non dixit, qui habet divitias, sed qui servit divitijs: qui enim divitiarum servus est, eas custodit ut servus, qui autem servitutis excussit jugum, distribuit eas ut dominus. Labor exercendus est, solicitudo tollenda. S. Hieron. in Matt. 6 24, 25.* (x) *Theophilact.*

my

my care to care for you. Is not the life more then meat, and the body then rayment? are yee not much better then the fowles of the aire, whom your heavenly father feedeth[y]*? And which of you by taking thought, can adde one cubit unto his stature?* Matt. 6. 27. But the *vigilant* hand of mercy, *sends in* those blessings to his saints when they *sleepe* in the *assurance* of his *love* which the *moiling* and *toiling* hand, and *head* of no worldly favorite can possibly procure from the *treasures* of his *deceitfull and painted mistresse*[z]. The very *Heathens* considering the *execrable basenesse* of this vice of covetousnesse, term'd it the *worst of devils*[a]. And others of them, seing that *worth*, and *wealth*, *vertue*, and *riches* did very seldome or never set their horses together[b], meete in *one man*, and long accord, have, to *retaine* and increase their *vertues*, cast away their goods. Shall *Philosophers* cast the *world* out of their *favour*, and *Christians* entertaine it into *house*, *harbour* and *heart*? shall *Pagans* contemne *vanishing pelfe*, and Christians *covet* it? will a disciple of *Paul* come short of

(y) *Pascet te, qui fecit te; qui pascit latronem, non pascet innocentem? Si pascit damnandos, non pascet liberandos? S. Aug. in Psal. 62. 10.*

Cur malitiam malitiæ, laborem labori, angustiam angustijs, fatigationem fatigationi superaddere velis? Emissen.

(z) *Pij habent μονὴν, res autem humanæ non habent σύστασιν aut στάσιν, sed tantum παραγωγὴν. Aret. in 1 Ioh. 2. 15.*

(a) *Euripides vocat πλεονεξίαν δαιμόνων κακίστην plus habendi cupiditatem dæmonum sceleratissimum. Gregor. Naz. ep. 43.*

(b) *Nam & abjecisse quosdam res familiares suas, & renunciasse universis voluptatibus constat: ut solam nudamque virtutem, nudi, expeditique sequerentur: tantumq; apud eos virtutis nomen & authoritas valuit, ut in ipsa summi boni præmium esse judicarent. Lactan. li. 1. c. 1. de falsa religione. Quid illos minores putabimus, qui nunquam sibi tam sapientes videri solent, quam cum pecuniæ contemptu gloriantur? idem de falsa sapient. lib. 3. cap. 23. per totum. Lege Origen. in Matt. cap. 19. tract. 8. Crates Thebanus ingens auri pondus projecit in mare, dicens, abite pessum malæ cupiditates; ego vos mergam, ne ipse mergar a vobis: non enim putabat se divitias simul & virtutes possidere posse. Mariani Scholia in S. Hieron. tom. 1. ep. 26. annot. 27. Antisthenes, cum Rhetoricam gloriosè docuisset, audito Socrate, statim venditis omnibus, ac publicè delargitis, nihil sibi præter pallium reliquit. idem eodem annot. 28.*

Platoes schollers? a follower of *Christ* [c] do lesse to mortifie worldly affections, then a companion of *Chrysippus*? for shame confesse, whereſoever the love of earth *flouriſheth*, there the love of heaven *withereth*.

This is that which brings the *axe* to the roote of this *tree**, that it may be cut down, and throwne into the *fire*, which is the third and laſt thing obſervable, *how hardly ſhall they that have riches enter into the kingdome of God*? Marke 10. 24. *How hard is it for them that truſt in riches to enter into the kingdome of God*: verſ. 25. the caſe is very *difficult* in the former, but in the latter *deſperate*: yet with *God all things are poſſible*, verſ. 27. the words are worthy to be weighed in the *ballance*, for reſolution of doubts, & ſolving of queſtions: the Iewes cuſtomarily reſorted unto their *Prophets* [d]; *Saul* ſeeking his fathers aſſes, repaired to *Samuel the Seer* [e]; *David* deſirous to build the *Lords houſe*, conferres of the intention with the Prophet *Nathan* [f]; *Abijah* being very ſicke, *Ieroboam* ſends to the Prophet *Ahijah* [g]: and this *young man*, ignorant of the way to heaven, reſorts unto *Chriſt* that *great Prophet*, to unburden his minde [h]. This *yonker* (as S. *Matthew* cals him [i]) being a *yong gallant* newly come to his *lands* [k], (as S. *Luke* ſtiles him, having beene in Chriſts compa-nie, at the *confirmation of the children* [l], hearing of ſo ſweete a promiſe made unto them

as

(c) *Plus debet Chriſti diſcipulus præſtare, quam mundi Philoſophus gloriæ animal, & popularis auræ, atque rumorum venale mancipium. S. Hieron. tom. 1. ep. 26. cap. 4.*

* Matt. 3. 10.

(d) *Stella in Luke 18. 24.*

(e) 1 Sam. 9. 9.

(f) 2 Sam. 7. 2.

(g) 1 King. 14. 2.

(h) Matt. 19. 16.

(i) Mat. 19. 20. Νεανίσκος.

(k) Luke 18. 18. Ἄρχων. *Nam celebrationes inter Iudæos familiæ, ſuos habuerunt ἄρχοντες, & primores. Chymnit. Har. cap. 131. in loc.*

(l) Matt. 19. 13, 14, 15.

as the *kingdome of heaven* (which is not once expreſſely mentioned in the old Teſtament [m]) ſeing *Chriſt* leaving the place, he being *loath* to loſe ſo faire an opportunity, he came *running unto him in haſte, kneeled downe to him, in humble reverence, and asked him, good Maſter, what ſhall I doe, that I may inherit eternall life* [n]? A queſtion meete for ſuch a *Doctor*, and favours more of a minde deſirous to *learne* the way, then to trie his *Tutors* skill in caſes of *conſcience* [o]. The *Lord* that hee might diſcover unto *himſelfe* the *deceitfulneſſe* of his owne *heart*, and unto the whole *company* and *Colledge of Diſciples* the deceitfulneſſe of *riches*, exhorts him to the *contempt of the world*, by two forcible arguments, the *love of perfection*, and the *gaine of eternall happineſſe* [p]: *If thou wilt be perfect, goe and ſell all that thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven*: Luke 18.22. but marke the ſequell: The *ſound* of theſe words, *ſell all, and give away to the poore*, no ſooner came to his *eare*, but preſently his *heart* was *wounded* with the *dart of ſorrow*, which at the very inſtant ſhewed it ſelfe, not onely in his *face*, but in his *feete* alſo, for *he went away ſorrowfull at that ſaying*: verſe 23. No doubt, as the manner of his *comming* bred in the ſtan-

(m) *Et mihi in Euangelio promittuntur regna cælorum, quæ inſtrumentum vetus omnino non naminat. S. Hieron. ep.* 129. *Dardano.*

Primus Baptiſta Iohannes regnum cælorum prædicat: ut præcurſor domini hoc privilegio honoretur, idem in Mat. 3.1.

Quantum in corde meo eſt, legens legem, prophetas, & pſalterium, nunquam regnum cælorum audivi, niſi in evangelio. Chryſoſt.

(n) Marke 10.17.

(o) *Nec voto diſcentis, ſed tentantis interrogat. S. Hieron. in loc. Matt. Non tentandi (ut legis peritus, Lucæ decimo, verſu, 25.) ſed diſcendi animo. Toſſanus in loc. Mat. 19. & omnes ferè neoterici.*

Verſuta interrogatio, & arguta reſponſio.--Tentator enim princeps ille. S. Ambroſ. in Luke 18. *Habendi cupidum non negaverim, ſubdolum autem & ſimulatorem nunquam dixerim: quia non debemus quod incertum eſt, ac maxime in criminibus, quaſi certum aſſerere. Chryſoſt. in loc. Mat.*

(p) *Amore perfectionis, præmio, terrore, & ipſa divitum vita miſerrima Ferus in loc. Matt.*

ders by an *expectatiõ* of the event, ſo this unexpected and ſtrange *departure* of his begot *admiration*. He who came to know, findes *knowledge a burden* in the very firſt leſſon; hee who drew their eyes *unto him*, drawes them *after him*: he who ſeems *ambitious of heaven*, now leaves it behinde him being *proffer'd*: hee who came with *joy*, returnes with *ſorrow*, whoſe *by-your-leave*, was *civill*, his *farewell* unmannerly: he *ſlunke away*, as repenting his preſence, and loath to be *ſeene*, he had a *prize* in his hand, *but the foole had no heart* [q], *to get wiſedome*. That one thing *wanting* in him [r], declared plainly, that *all things were wanting* in him, ſaving wealth: notwithſtanding his bragge of univerſall obedience to all the *commandements* [r], *All theſe have I kept from my youth*: hee talkes of his *keeping all*; Chriſt preacheth a ſermon of *forſaking all*, or elſe hee *cannot be his Diſciple*. Luke 14.33: And this was it which *grieved* him, & grieved him *ſo farre*, as hee was for the time *diſtracted* with ſorrow, forgetting *Chriſt*, *himſelfe*, *Heaven*, and whatſoever appertained either to *piety*, or *humanity*: which *Melancho-*

(q) Prov. 17. 16. *In dimidio laudabilis adoleſcens, in dimidio vituperabilis. S Origen. in loc. Matt.*

Dilexit eum Chriſtus. Marc. 10. 21. *Ob pietatis ſtudium, animi integritatem, quod ipſum videret bonæ indolis eſſe, civiliter bene moratum, & per omnia liberaliter educatum, Eſay* 42. 3. *Chymn. in loc. Matt.*

(r) Marke 10. 21.

(ſ) *Obſervandum non eſſe additamentum legis, ſed probationem lateris in juvene πλεονεξίας, quam certum eſt pugnare cum lege. Toſſan. in loc. Matt. Juvenis iſte, & inſolens fuit, & rurſum mœſtus eſt factus, Hilar. in Matt. Canor.* 19. *Puto enim quod ſe arrogantius, quam verius ſervaſſe reſpondeat. S. Aug. tom.* 2. *ep.* 89. *quæſt.* 4. *Hoc mandato docuit Chriſtus, tantum ipſum à perfectione legis abeſſe ut ne primum quidem decalogi præceptum, quod Dei amorem rebus & facultatibus præfert univerſis probè unquam obſervarit, neq; concupiſcentijs adhuc renunciarit, affectibuſque legi divinæ adverſantibus. Pelargus in Matt.* 19.

Matt. 19. 22.

licke,

licke fit, the Evangeliſts ſet out to life [t]; ſaying he was *ſorrowfull*, *ſad* & *grieved*, yea *very ſorrowfull*: as if they wanted language to expreſſe his *indignation* ariſing from his *griefe*, menacing a *Tempeſt* againſt Chriſt: his *torment* and vexation of ſpirit, his *fretting* and chafing mind, viewable in his *dogged countenance*, which he caſt to the ground, when he went away, as *Murtherous Caine* did, reſolving revenge upon his righteous brother *Abel*. And the cauſe of all this *paſſion* was, *he was rich*, and was unwilling to leave his poſſeſſions for heaven [u]. As he turn'd his *backe* on Chriſt, Chriſt turned his *face* to his diſciples, and looking round about, to eye the *obſervance* men made of this *paſſage*, and to gaine *attention* to his enſuing *inſtruction*, hee breakes out into *admiration*, *verily I ſay unto you*, *how hardly ſhall a rich man enter into the kingdome of heaven?* Here he declares three things. 1 that its hard: 2 moſt hard: 3 in ſome ſort impoſſible for a rich landed-man, a *moneyed-man* [x] to get to heaven.

1. *Its a hard thing for a rich man to enter into heaven*, becauſe its a hard, and rare thing for a *rich man* to be a *righteous man*. *Pietie* and the *pelfe* of iniquity are ſeldome *inmates* [y]: hee that is bound in *Pluto's* golden chaines [z], is confident hee may breake all other *bonds*, and caſt away the *cords* of a good *conſcience* from him [a]: *Not many wiſe men after*

(t) Λυπούμενος, Mat. 19. 22.
ὁ δὲ συννάσας. Marke 10. 22.
περίλυπος ἐγένετο Luke 18. 23.
Nam συννάζω *derivatur ex* συνέχω, *odio proſequor, &* Matt. 16. 3. *tribuitur cælo quando tempeſtatem minatur; &* 70. *uſi ſunt Lucæ vocabulo, de Caino, qui indignabatur:* ἵνα τί περίλυπος ἐγένου, Gen. 4. 6. *ut quid ſuccenſa eſt ira tibi? & Matthæus animi ægritudinem denot. Chym. in loc.*

(u) *Notum eſt illud Ciceronis. Avaritiam, non ſolum Spartam ſed-didiſſe. offic. lib.* 2.

x) ὅσα χρήματα ἔχοντες, Luke. 18. 24.
ὃς γὰρ ἔχων κτήματα πολλά. Mat. 19.

(y) Luke 16. 9. *Amor divitiarum, nec amicitiam, nec conſuetudinem, nec conſcientiam proprium, nec animæ ſalutem cognoſcere ſinit. Ferus in Mat.*

(z) Πλοῦτος *divitiæ* πλουτεύς *Pluto apud deos.*

(a) Marke 5. 4. Pſal. 2. 3. *Vix, ac nec vix quidem fieri poteſt, ut mens recte pia, in magnis opibus verſetur. Druſius præterit. in Mat.* 19. 23 *vir diligentiſſimus. Beza.*

the flesh, not many mighty, not many noble are called. 1. *Cor.* 1. 26. If this *young man,* who scarce attained to the *yeares* of a man [b], newly *enter'd* into the world, was so farre in love with his *gold* [c], that for the enjoyment of it, he forsooke his *God*, how hardly will they be *converted* unto God, who are waxen so *old* in the world, as their *minde* failes in all things, but the *world*, and have no *memory*, but for their *money?* If hee who onely held his *owne possessions* could not follow Christ, How difficultly do they get to heaven, who *withhold* other mens possessions [d]?

2 It is not only *hard*, but a very great and exceeding *difficult* thing for a rich man to enter into heaven: as *trusting in uncertaine riches, more then in the living God:* 1 Tim. 6. 17. which *hardship* to enter, he who hath the *keyes of David*, and shuts and no man opens, thus illustrates. *It is easier for a camell, to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God*, Mat. 19. 24 [e]. which *elegancie* of Christ hath *tortured* many of the *learned* to expound and expresse: some whereof levell at a *mysterie* in the words, others adhering to the *history*, nor are they certaine themselves, who *hits* the marke, or who *misseth* the mysterie. Some by the *camell*, understand *Christ* our *Saviour* who bore our burden for us, the *eye* of the *needle*, the *bitternesse of his passion*, and the sense

(b) *Adolescens, nec tamen admodum adolescens, cum mandatorum ab inunte ætate jactaret se fuisse observantissimum, sed florentis ætatis, & provectus juvenis. Tossan. in Mat.* 19. *Si ille dives, qui legis observantissimus videbatur, servari nequeat, quis potest servari? idem.*

(c) *Dominum non domum reliquit.*

(d) *Quod si divites simpliciter difficilè salvantur, quid faciunt rapientes? nam si sua non dare impedimento ad regnum est, quantum sibi contrahit ignem, qui aliena occupat. Chrys. in Matt.* 19.

(e) *Nam citius tenuis, per acus transire foramen Deformis potetunt immania membra cameli, Quam queat ut dives, cælestia regna videre: Iuvencus l.* 3. *Histor. Evang. Biblioth. Patr. Tom.* 4. *pag.* 15. *Nunque foramen acus, sicut penetrare camelus, Membrorum præ mole nequit: sic dives opima fertilitate tumens, tenuem non possit adire, Cælestis regni ducentem ad limina callem. Sedul. lib.* 3. *oper. paschal.*

ſenſe to be, its *eaſier* for the god of the world to ſuffer for *worldlings*, then for worldlings to convert and turne to God [f]: were this all, the diſciples queſtion were not *materiall, who then can be ſaved?* Matt. 19. 25. nay rather, who can be ſaved otherwiſe, then by *Chriſts death* and paſſion, which hee did undergoe for our ſinnes? Others referre it to the *Gentiles* [g]: whoſe humble entrance thorow the *needle of repentance* [h], was more eaſie unto Chriſt then that of the *proud Iewes*: who were ſwolne with the pride of their *Primogeniture* and parentage [i]: and ſtood ſo much upon the *punctilio* of their owne *righteouſneſſe*, that they were not *capable* of the righteouſneſſe of Chriſt [k]. Others beleeve that *Chriſt* had an *eye* to all ſinners in generall, who in their owne *eſtimate*, were rich and increaſed with goods, and needed nothing, but knew not that they were *wretched, and miſerable, poore, blinde, and naked*. Rev. 3. 17. ſooner may a *camel* go thorow the eye of a needle, then ſuch *proud Phariſies* enter into heaven [l].

And laſtly, ſome interpret Chriſts words of *Iudæs Iſcariot* in particular [m], who ſelling his *maſter* for a price ſold alſo therewith his

(f) *Facilius Chriſtum pati pro dilectoribus ſeculi, quam dilectores ſeculi ad Chriſtum poſſe converti. Camelum autem nomine ſe intelligi voluit, quia humiliatus onera ſuſtulit: per acum autem punctiones ſignificat, per punctiones dolores in paſſione ſuſceptos: foramen ergo acus, dicit angustias paſſionis. S. Aug. tom. 4. quæſt. Euangel. lib. 2. cap. 47.*

Acus eſt punctio, per quam angustiæ ſignificantur paſſionis, qua paſſione, velut acu noſtræ naturæ, quaſi ſciſſa veſtimenta reſarcire dignatus eſt: id eſt, reparare poſt lapſum. Anſ. in Mat. 19.

(g) *S. Ambroſ. to. 4. in Luke 18. S. Origen. in Mat. 19. S. Chryſ. opus imperfect. in Mat. 19. Anſelm. in Matt. 19.*

(h) *Foramen acus eſt confeſſio fidei quæ in Chriſto eſt, vel pœnitentia. Paſcaſius Ratbertus in loc. Mat. Bibl. Patr. tom. 9. pars 2. l. 9.*

(i) John 8. 39.

(k) *Divitem populum Judaicum dixit, qui cum divitijs de AEgypto exierunt, Camelus autem nos fuimus. Arnob. Afer. annot. in loc. Mat. B. Patrum. to. 15. pag. 165.* (l) *Phariſæus ille, arrogans in prece jactan. innocentiæ, præſumptor gloriæ, exprobrator miſericordiæ, prædicator ſui, criminator alieni, qui magis conveniret dominum quam rogaret. S. Ambroſ. in Luke, 18.* (m) *Arnobius Afer. B. Patrum loc. cit. Theophilus Antiochenus B. Patr. tom. 2. pag. 151.*

ſoule

soule to the devill. Concerning the *Historicall* part of the words, there is also the like varietie. Some have found out a certaine *gate* in Hierusalem, called by the name of the *needles eye*, which was so low and straite that no *camell* could passe into the citie thorow it till hee was unburdened, and stooped downe upon his knees, at his entrance [n]. Semblably, no rich man, who is *uncleane*, *crooked*, *proud* [o], can enter into heaven, till he *unlade*, bowe, and be *washed* in the *Iordan* of *Christs blood*, and cast away the *bunch of sinne*, and corruption that *presseth downe*, *and cleaveth so fast*: Heb. 12. 1. But this story of the new found gate, wee leave in the mid'st, as a *needlesse conceit*. Others expound the *camell* to be a *cable*, the needle, the *Anchor* [p]: and the going thorow *the eye of the needle*, the *bending the cable to the anchor*: which as it is performed with some *labour* & *difficulty*; so its a great worke for rich men to get to heaven. These please themselves in their *fancies*, but are farre from the genuine veritie, and *soliditie* of the text [q].

For 1, were it no greater hardship for a worldling to enter into the kingdome of

(n) *Maldonat in Mat.* 13. *Anselm. in Mat.* 19. *Chymnitius Harm. in loc.*

(o) *S. Origen. loc. cit. Avarorum denotat miseriam, quibus divitiæ magis sunt oneri, quam usui, & non sibi sed alijs bajulant. Ferus in Mat.* 19. *Sic divites, cum deposuerint gravem sarcinam peccatorum, & totius corporis pravitatem, intrare possint per angustam portam, & arctam viam, quæ ducit ad vitam. S. Hieron. in Mat.* 19.

(p) *κάμηλος, Camelum, & funem significat per iscriptum καμιλος: Suidas in vocab. Mihi placet hæc sententia. Chymn. Harm. cap.* 131. *in loc. Mat. Ante foramen acus penetrabit nauticus arctum Funis, quo proras anchora iacta tenet. Achilles Bochius in Emblem. lib.* 2. *Symbol.* 34. *Mariana in loc. Mat.*

Κάμηλος forte κάβιλος scribendum, nam antiquus character litteræ μ. idem erat cum charactere literæ B. cui cognatum quod hebræi compedem כבל *appellant, sit hoc arbitrarium non certum, Drusius in Mat.* 19. 23. *præterit.*

(q) *Suo iudicio sapientes, funem nauticum intelligi volunt, in quorum sententiam lubens concedam; si unicum saltem probati authoris testimonium adduxerint, qui latinum vocabulum hac significatione usurpaverit. Zehner Adag. Centur.* 4. *Adagium* 86.

God,

God, then to bend a *cable* to an *anchor*, they need not much feare or doubt their *salvation*, seeing the *Saylor* effects that with a little helpe every voyage: nor would the *Disciples* so greatly have wondred, as though few rich men could bee saved, seeing some of them being *Fishermen*, had often performed that worke; and all of them had beene so often *shipt* with their Master, as they could not be ignorant of the *facilitie* of it.

2. Seeing the *Scripture is not of any private interpretation*, 2. Pet. 1. 20. and the *Pillars* and Lights of the *Church* [r] haue ever closely stucke unto the *letter* of the *text*, vnderstanding thereby that *Creature* which is called properly a *Camell*; wee are not easily to be *withdrawn* from their *sweet harmony*.

3. Howsoever there is a *paranomasie* or likenesse of words, as though they were one and the very same in sense and sound; yet the *Orthography* [s], and the *Originall* declares them to differ as farre as the *East* is distant from the *West*, [t].

Lastly, some unfold it of the *difficultie*, not of the *impossibilitie* thus; as a *Great Cable*, being *untwisted*, and taken asunder, may goe thorow the eye of the smallest *stitching-needle*, one small threed after another: So may the *rich man*, when he is *unwound*, and *converted*, enter thorow the *strait Gate* into

(r) *Clemens Alexand. Chrysost. Theophilact: August. Hieron. Ambros. Hilar. Iuvencus, Sedulius, & alij prope innumerabiles.*

κάμηλος τὸ ἀχθοφόρον ζῶον. Suidas in Nom.

(s) *κάμηλος, κάμιλος, η. & ι. κάμιλος autem significat τὸ ταχὺ σχοινίον, Crassum funem nauticum, non κάμηλος. Suid. in loc. cit.*

(t) *Vocabulum etiam Syriacum* גמלא, *& Hebraicum* גמל, *ex quibus originem trahunt voces Græca & Latina κάμηλος, & Camelus, significat iumentum ejus nominis, non funem. Lege etiam Drusium observationum. lib. 1. cap. 11.*

Matthæus Hebraicus, hic etiam retinuit animantis nomen Gamal, quod non est ambiguum, sed anchoram צגון *appellant, quod navim remoratur. Aretius in loc. Mat,*

Heaven [u]. But seeing when the *Cable* is untwisted it ceaseth to be a *Cable*, so that it passeth not thorow the needles eye, as a *Cable*, but as a *Threed*, there is no cause to accept this explication, which hath no *strength* in it like the Cable; but it is rather weake and slender as a *Threed*.

The words then used by Christ, are an *Adage*, or Proverbiall kinde of speech, declaring the *wonderfull difficulty* of the thing, whereof it's used, or rather the *impossibility* [x]. It's taken from a *trite Proverbe* among the Iewes; *No Elephant can goe thorow the eye of a Needle* [y], and hee rather mentions the *Camel*, then the *Elephant*, because the *Camel* was a Creature better knowne in *Syria* to the *Iewes*, & the scope of the *Proverb* was no whit altered by the change of the name, but rather strengthened [z]. Nor is it to purpose to make inquirie how a *Camell* can goe thorow the eye of a needle, seeing the more *absurd* and impossible the phrase seemeth, the greater *Emphasie* it beareth [a], and more confirmes this truth, that there is nothing in the world *harder* then for a rich man to attaine happinesse and salvation, which is the onely ayme and *levell* of this *hyperbolicall exaggeration* [b]: which, his Disciples rightly under-

(u) *Siquidem si funis resolvatur in tenua sua filamenta, facile sensim traduci potest. Chymnit. in loc Mat.*

(x) *Hæc sententia non difficultas intrandi, sed impossibilitas ostenditur, Pascatius Ratsbertus in Mat. 19. B. Patrum. To. 9. pars 2. l. 9. Quod primo difficile dixit, id ipsum progrediens Camelo atq; acus comparatione valde impossibile ostendit. Chrysost. in Mat. 19. Hoc dicto ostenditur, non difficile esse, sed impossibile. S. Hieron. in Mat. 19.*

(y) *Non est Elephas, qui intret per foramen acus. Drusius. observat. lib. 1. cap. 11.* τὸ ἀδύνατον. Ῥᾷστον ἐν πῆτε ἐλέφαντας διὰ μέσης κρύπτειας. *Lucian. Citius quinq; Elephantos sub ala tegas. Zechn. Ad. 86. Cent. 4.*

(z) *Drusius loc. citat: Sic oculum posuit pro dentibus, dum Hebræorum adagium, Exime ex dentibus tuis festucam. Exime ex oculis tuis trabem. Mat. 7. 3.*

(a) *Maldon. in loc. Mat.*

(b) *Sicut Camelimembra non capiunt foramen acus, propter acus angustiam, & corporis sui tumorem: sic nos viam cœlorum non capimus propter angustiam, & opum facultatumq; tumorem. Euthymius.*

understanding, received the doctrine with *admiration* [c], *who then can be saved?* Mat. 19. 25. Why? are all men rich? Survey the world, and t'will appeare, how the *poore* lie in the valley, like the army of the *Midianites*, as *Grashoppers* in multitude, like their *Camels* without number, and as the *Sand* which is by the Sea side for multitude [d]: whereas the *Rich* in every place are *few*, and like *Gedeons* army a very *handfull*. Thereby they both discover the spreading *leprosie* of Avarice, which over-runs all, *poore and rich*, and also the *fearfull dangers*, whereinto they plunge themselves that *desire* and would faine bee rich [e], though they cannot, as well as such as *Covet* riches and *attaine* them.

Severall men are hindred from Heaven by severall sinnes. *Pride* and ambition withdrew *Absolon*, *Obstinacie Pharaoh*, *Cruelty Nimrod*, *Idolatry Ahab*, but *Covetousnesse* all men, whiles all looke to their *owne way*, *every one for his owne advantage*, *and for his owne purpose* [f], *for all seeke their owne*, *and not that which is Iesus Christs*, Philip. 2. 21. Wherefore, seeing from the *least of them unto the greatest*, *every one is given unto covetousnes* [g], *& all deale falsly*, not without cause of admiration was this *quære* broached, *Who then can be saved* [h]? Where comes the third and last branch to our eye, the *Impossibilitie* of the rich

(c) *Futurorum raritas, ex difficultate intelligitur. Hilar. canon. 19. in Mat. 19. Vbi difficile ponitur, no impossibilitas prætenditur, sed raritas demonstratur. S. Hieron. in Mat. 19.*

(d) Iudges 7. 12. *Cum pauci sint divites, in comparatione multitudinis pauperum: intelligendum quod omnes qui talia cupiunt, in eorum numero haberi animadverterint. St. Aug. in Mat. 19. To 4. quæst. Evang. l. 1. c. 26. Anselmus in Math. 19.*

(e) 1. Tim. 6. 9. *Maldonat. in Mat. 19.*

(f) Esay 56. 11.

(g) Hieremi. 6. 13. *Videlicet intelligentes in eo numero deputari etiam illos, qui quanquam talia non habeant, tamen habendi cupiditate rapiuntur. S. Aug. loc. citat.*

(h) *Non quærant sibi comites ad supplicium, nec gaudeant quia plures inveniant, non enim propterea minus ardebunt, quia cum multis ardebunt. Non est enim hoc sanitatis certum consilium, sed malevolentiæ vanum solatium. S. Aug. tom. 10. Homil. 50. cap. 5.*

rich covetous mans Salvation. Heare their sentence from the mouth of the Iudge; Neither *Theeves, nor Covetous shall inherite the Kingdome of God*, 1.Cor.6.9. *for this ye know, that no covetous person hath any inheritance in the Kingdome of Christ and of God*, Ephes.5.5. *A hard Sentence*, but this is our *hope*, it will never be executed saith *flesh and blood. Bee not deceived* (saith the Spirit.[i]) this is a *vaine* hope, these are *vaine* words, deceive not your selues, and *Let no man deceive you* besides with vaine wordes; for, *for such things commeth the wrath of God upon the children of disobedience* [k]. This Impossibilitie ariseth two wayes; First, from the *nature* of men; Secondly, of *money*.

1. The rich man *relies* upon no other meanes for Salvation, but his *Chest*, his *Coyne* is preferred before *Christ*[l], *How hard is it for them that trust in riches, to enter into the Kingdome of God?* Marke 10.24.

2. He *loves* his worldly *goods*, before his *God*, and is more *sorrowfull* to part with his *heapes* then with *Heaven*. This yong mans *great possessions* put him into his *great passions*; Hee went away *sorrowfull, for he had great possessions*, Mat. 19.22. hee *was very rich*, Luk. 18.23.[m]. the *old vessel* of his soule being *rotten*

(i) 1.Cor.6.9: *Versetur ante oculos Imago futuri Judicij, atq; ascendat homo adversum se tribunal mentis suæ; atq; ita constituto in corde iudicio, adsit accusatrix cogitatio; testis conscientia, Carnifex timor. Cogitet quam sit contremiscenda illa pœna, qua percipientibus alijs vitam æternam, alij in mortem præcipitantur æternam.* S.Aug. Tom. 10. Hom. 50. cap. 4. *A re impossibili ostendit quid sperandum sit de divitibus per se,* Aret. in Mat. 19.

(l) *Non aliter genus nostrum servari potuit, quam per Christum ex dei scilicet ordinatione; ideo necessario ea egit, & passus est Christus quæ passus in assumpta natura est.* Cyril. lib. 10. Thesaur. cap. 3.

(m) *Dives i. e. divitijs nimium deditus.* Mariana in loc. *Possidens divitias cum amore.* Ansel. in Mat. 19. Pro. 11.28. *Amorem rei possessæ, arguit dolor amissæ.* Ferus in Mat. 19. *Tu vero tristaris pulverem dans, ut acquiras vitam æternam.* Basil. *Princeps iste, vini recentis capax non fuit, vetus uter existens, sed tristitia ruptus est.* Cyril.

with

with the *puddle water*, and *ruſt* of his wealth, burſt in pieces with the *new wine* Chriſt put into it. Every one will *boaſt* [n] of his love to God; but when the *ſtorme* of adverſitie makes him a looſer, his *ſorrow* for his loſſes proclaimes, where his *treaſure* was, there was his *heart*. The world never wanted ſuch richmen [o], as would *mourne* for their ſins, *faſt*, *pray*, and ſeeme *religious*, and be great *Profeſſours*, upon condition they might *keepe* their riches, and ſerve God with that which *coſt them nought* [p].

3. He waxeth *Proud* [q], of his increaſe and abundance, whereby hee becomes an *abomination* unto the Lord, ſo that he beholds him a farre off, his great *Babel* having made him a very bruit *beaſt*. He is weighed in the *balance*, found too *light*; the Kingdome of Heaven is taken from him, and he caſt out among the *uncleane*, into utter darkeneſſe [r].

A juſt recompence; Seing he refuſed the Kingdome of God with ſorrow, which is *righteouſneſſe, and peace, and joy in the holy Ghoſt* [s], hee ſhould dwell in the ſorrowes of an *eternall night*. Many *are deſtroyed by reaſon of gold, and have found their deſtruction before them: it is a ſtumbling blocke to them that ſacrifice unto it, and every foole is taken therwith.* Ecclus. 31. 6.

(n) *Chryſ. in Mat.* 19.

(o) *Tales ſe multos vidiſſe divites dixit Baſilius, qui & jeiunaverint, & precibus operam dederint, & de peccatis ſuis ingemuerint, caterum ne obulum quidem pauperibus dederint:* πᾶσαν τὴν ἀδάπανον εὐλάβειαν ἐνδεικνύμενοι, *quamcunq; religionem oſtendentes, quæ ſumptu careret. Muſculus in Mat.* 19.

(p) 2. Sam. 24. 24. *Difficulter & cum dolore terrenas opes relinquimus. Origen in Mat.* 19.

(q) *Iſte Adoleſcens, & Dives eſt, & ſuperbus. S. Hieron. in Mat.* 19. *Pauci ſuas cupiditates frænant, in ea licentia, quam pecunia dat Mariana in Lucæ.* 18. *Divitem hic appellat, cupidum rerum temporalium, & de talibus ſuperbientem. S. Aug. Tom.* 4. *quæſt. Evang. lib.* 2. *cap.* 47.

(r) *Impoſſibile hominem ſervari qui humanis tantum præſidijs nitatur. Toſſan. in Mat.* 19.

(s) Rom. 14. 17.

Secondly, in the nature of money, two things enlarge the impossibility.

First, it's *Chooke-weede* and thornes that over-top and destroy the life of saving Grace[t]; Gold is digged out of *barren Mountaines*, kept in *Iron Chests*, and makes a *barren steely heart*, wherein the seed of grace can take no root.

Secondly, as the same food which breeds *obstructions*, and quencheth naturall heate, kindles an *unnaturall fire* that consumes the Body: So *Riches*, as they *dead* the love of God, so they *enflame* the heart[u] with a love of themselves, which increaseth as *riches doe increase*: Nor are they halfe so *deare* and *neare* unto the heart, whiles they are *desired*, as when they are *enjoyed*[x]. Men couet them as *meanes* of their welfare, but part with them, as *members* of their bodies; yea, the greedy mind is as much *tormented* at the losse of a *Groat*, as with the paine of a *Gut*, and if it bee required to *dispence* somthing before his *death*, he answeres with the *Dæmoniacke*, *art thou come to torment mee before the time*[y]? Hee that hath one *pound* in his purse, covets a *talent*; when he enjoyes that, he desires a *thousand*, *ten thousand* after that, and thus his *cheverall soule* stretcheth, till he wishes *mountaines*, *rivers*, *earth*, *heaven*, and all things *metamorphosed* into gold, and himselfe

(t) *Adolescens habuit multas possessiones, id est, spinas & tribulos quæ sementem dominicam suffocaverint. S. Hieron. in Mat. 19.*

(u) *Nec unquam magna voce prædicare cessabo, accessisse pecuniarum, cupiditatem habendi magis atq; magis adeo inflammari, ut rerum copia crescente, paupertas quoq; augeatur. Nam qui majori desiderio ardent, egere se magis sentiunt. Chrys. in Mat. 19.*

(x) *Nescio quo autem modo, cum superflua & terrena diliguntur; arctius acepta quam concupita constringunt. Aliud est enim nolle incorporare quæ desunt, aliud jam incorporata divellere, illa velut cibi repudiantur, illa velut membra præciduntur. S. Aug. Tom. 2. Ep. 34. Theraſiæ.*

(y) Mat. 8.29. *Magis enim volumus adipisci etiam ea, quæ malè desideramus, quam liberari a desideriis malis: & magis volumus ut non incidamus in ea quæ arbitramur esse timenda, quam deponere inimicum amori dei timorem. Origen. in Mat. 19.*

selfe the lord of it [z]. In which *dominion*, where is his *honour*, what his *gaine*, when the total summe of all his accounts amounts to this; *With men it is impossible for a rich man to enter into the kingdome of God* [a]. This *greedy vaine humor* lost this young man a *Saviour* [b], and plungeth young and old into eternall *perdition*.

But lest *chill despaire* should creepe into the rich mans bones, like an *ague fit*, and his heart be *astonished* for himselfe or his wealthy friend: forget not Christs sweete *mitigation* of his dreadfull *commination* [c]: The *things which are unpossible with men* [d], *are possible with God*. Luke 18. 27. Hee that is *able of stones to raise up children unto Abraham*, is also able to melt a *stonie, worldly heart, that it may bring forth fruits worthy of repentance*: Luke 3. 8. Hee is able to bring downe the *mountaine* of pride in *wealth*, and fill the *valley* of the heart with *grace*, to make the *crookednesse* of covetousnesse straight, and the *rough wayes* of avarice [e] smooth: vers. 5. Hee that raiseth the dead out of the grave with a word, can by the *needle* of the word [f] raise the rich mans soule from *Cabul* [g] dirte, and by *faith, love*,

(z) *Montes, terram, maria cuncta sibi aurum fieri precatur, eo furoris genere insaniens, quod nunquam hac ratione deprimi potest, Chrysost. in Mat. 19. Facilius namq; est, hominem volare quàm acquisitione ac accessione pecuniæ cupiditatem habendi terminare. idem ibid.*

(a) *Ad hanc tu sententiam montes, terram, maria conferas, ac omnia, si ita vis, cogitatione aurum facito. idem eodem.*

(b) *Additio divitiarum peperit additionem avaritiæ, ut maluit dominum quam donum deserere. Chym. in loc. Mat.*

(c) *Considerandus est sermo Christi cautissimus. Origen. loc. cit.*

(d) *Impossibile, concessio; possibile deo, correctio. Musculus in loc. Mat. Quod impossibile est, omnino fieri non potest, quod difficile est cum labore potest. Anselm. in Mat. 19. Clementia sua severitatem sententiæ temperavit S. Hieron. in loc.*

(e) *Neminem posse aliquid boni facere, nisi qui ex bonitate Dei miserentis factus fuerit bonus. Jansen. in Matt. 19. Harmon. cap. 100.* (f) *Actus est verbi prædicatio. Hilar. Canon. 19. in Mat.* (g) 1 King. 9. 13.

and

and *hope* unite him unto himselfe: hee can make him that is now a *servant* to the world, the *master* of it [h], a *Sonne of God*: him that *equals* his gold with God, and *preferres* it before God [i], to preferre God before all the world. The treasures of Gods mercie to *Zacchus*, can make him *undervalue* his treasures, and waxe *wise* to salvation [k]. Hee who hath the *hearts of all men in his hands, and turnes them as rivers of water which way hee pleaseth* [l], can turne the affections of worldlings to *trust in the everliving God.* 1. Tim. 6.17. Goodnesse it selfe, can make them *do good, become rich in good workes, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life*: vers. 18.19 [m]. *Not many wise men after the flesh, not many mighty are called.* 1. Cor. 1. 26. He excludes not *all* the rich and mighty, but shewes the *paucitie*, and *raritie*. Such *covetous idolaters* were some of you, but now *ye are washed, but yee are sanctified, but ye are justified, in the name of the Lord Iesus, and by the spirit of our God.* 1. Cor. 6. 11. [n] Hee with whom *all things are possible*, Mat. 19.26. can make the *black-moore* white, and cause the

(h) *Aliud est habere divitias, aliud servire divitijs. Christianus Drutbmarus in loc. Mat. Bibloth. Patrum tom. 9 pars prima, cap. 43.*

(i) *Stella in Luc. 18.*

(k) Φιλοσοφειν. *Clemens Alex. lib. 2. stromat.*

Multi enim possident, qui non amant. Aasel. in Mat. 19.

(l) Prov. 21 1.

(m) *Divites instruebat, non fallebat Apostolus. S. Aug. tom. 2. ep. 89. quæst. 4.*

Possibile deo. Non ita accipiendum est, quod cupidi & superbi, qui nomine illius divitis significati sunt in regnum cælorum sunt intraturi, cum suis cupiditatibus, & superbia, sed possibile est Deo, ut per verbum ejus, sicut etiam factum est, & etiam quotidie fieri videmus, à cupiditate temporalium ad charitatem æternorum, & à pernitiosa superbia, ad humilitatem saluberrimam convertantur. S. Aug. tom. 4. quæst. Evang. lib. 2. cap. 47.

(n) *Cur ergo negamus divites venire ad vitam, si mandata servaverint, & dederint, ut detur illis; & dimiserint, ut dimittatur illis? S. Aug. tom. 2. ep. 89. quæst. 4.*

Leopard

Leopard to change his spots: and though it be harder to convert a *mucke-worme*, then create a *world* [o], yet hee that can draw a *camell* out as smal as a *silken thread*, that it may passe thorow *the eye of a needle*, can draw a worldling unto himselfe [p], make him *use the world, as though he used it not*, be ready, not only to cast their *crownes* at Christs feete, but, to lay downe their *lives* for his glory. Learne thē in *what estate soever they are, therewith to be content, to know how to be abased, and how to abound, to be full, and to be hungry, both to abound and suffer neede*: Philip. 4. 11, 12 [q]. Riches are the *blessing* of the Lord [r], and not to be contemned; it is the minde, and man, abusing richesis *condemned* [s]. *Iacob*, *Isaac*, *Iob*, with millions of rich men more, are in *Abrahams bosome*, who was no lesse rich in *flockes*, then hee was in *faith* [t]. *Povertie* is not the *direct way* to heaven, nor *riches* the *straight path* to hell. *Lazarus* rests not now, because hee was a *beggar*; nor is *Dives* tormented, because he *thriv'd in wealth* [u]. But the *pietie*, and *patience* of that man found mercy, and the *mercilesse pride*, and contempt of the other, was rewarded with *condigne severity*. Heaven was never offended with any man, because hee *had riches*, but because he *was had of riches*; not

(o) *S. Aug.* εὐκοπώτερον. *Levioris est laboris. Beza.*

(p) *Quod humanæ virtute erat impossibile, divina benignitate reddatur facile. Chymn. in loc.*

(q) *Sed hoc divinæ gratiæ præsidium, non humanæ naturæ auxilium, Victor Antioch. in Marci 10. B. Patrum: tom. 4.*

(r) Prov. 10. 22.

(s) *Divitiæ non culpantur, sed corda divitum, non* ἀργύριον, *sed* φιλαργυρία. *Musculus in Mat. 19.*

Non pecuniam, sed pecuniæ detentos carpit. Chrysost. in Matt. 19. Hæc Christi oratio, non ipsas pecunias in jus vocat, aut damnat, sed illos, qui citra modum illis conquirendis inhiant, aut nimis avarè conquisitas detinent. Victor Antiochen. loc. citat.

(t) Mat 8. 11. *S. Aug: tom. 2. ep. 89. quæst. 4.*

(u) *Non illi pauperi meritum esset inopia, sed justitia: sed ut nobis ostenderetur nec in isto paupertatem, per seipsam divinitus honoratam, nec in illo divitias fuisse damnatas, sed in isto pietatem, in illo impietatem suos exitus habuisse. S. Aug. ibid.*

as he was *wealthie*, but as he was *wicked* with his wealth [x]. Hee that commands the rich mans *hand* to doe good and communicate, opens his *liberall* hand towards them, whereby they are enabled to doe good. Hee enjoynes not the *casting away* of our goods [y], but forbids the casting away our *affections* upon our goods, and coveting *other mens*. There is a *divorce* from the wealth of this world, in *action*, and in affection or *affectation*.

The divine all-searching eye is pleased better with the *poverty in spirit*, then *penury* or vacuitie in the *purse*. *Behold we have forsaken all* (saith *Peter* of himselfe and his fellow-disciples) *and followed thee, what shall wee have therefore?* Mat. 19. 27. a great all! What, Peter, hast thou left behinde thee [z]? a *Net*, a *boate*, an *oare*, a *shed of reeds*? a great patrimonie, possession: hee that hath *nothing* may soone *forsake all*. The knot is easie to untie, seeing the Lord regards more the affection, then the act of *renunciation* [a]: and the poore fisher man may be as covetous in his *pinnace*, as the *potentate* in his lordly *palace*; The *widowes mite*, as gratefull to Gods *trea-*

(x) *Habere criminis non est; sed modus in habendo retinendus est. Nam quomodo impertiendum est, & communicandum, si impertiendi, & communicandi materia non relinquatur? Ergo nocenter magis habere, quam illud ipsum habere, sit crimen. Sed periculosa cura est, velle ditescere: & grave onus innocentia subit, incrementis opum occupata. Hilar. Canon 19. in Matth.*

(y) *Divitiæ utilius humiliter tenentur, quam superbæ relinquuntur. S. August. Ep. 34.*

(z) *Grandis fiducia. Petrus piscator erat, dives non erat, cibos manu & arte quærebat. S. Hieron. in loc. Quæ sunt hæc omnia Petre? Arundinem vilissimam, retia, universumq; piscatorum artificium? hæc tu omnia vocas? Chrys. in loc. Non tantum erat quod reliquerat Petrus, quamquam viro pauperi ac tenuis fortunæ æquè grave est retia sua, vel tuguriolum relinquere, ac divitibus sua palatia. Origen. Hieron.*

(a) *Nec inspicit Dominus quid relinquamus, sed quo animo & studio.—Et revera omnia contemnit, qui non solum quantum potuit, sed etiam quantum voluit habere contemnit. Sed in eo quod cupiebatur oculi Dei testes sunt, in eo quod habebatur, & hominum. S. August. Tom. 2. Ep. 34. Theraſiæ.*

furie,

ſurie, as the worldlings *million*. So that the Apoſtles forſooke all, when for Chriſt they *renounced* all, as well in *affection* [b], as *poſſeſſion*, and withdrew their *hearts* from the world, as well as their *bodies*, and *hands*, from their priſtine mundane imployments. Thus *Abraham* forſooke all, when hee ſacrificed the *heire* of all [c]. And the children of *Abraham* forſake all, when their *converſation is without covetouſneſſe, and are content with ſuch things as they have*: Heb. 13.5. When they do *take heed, and beware of covetouſneſſe*: Luke 12.15. and this *rejection* of this world, opens a doore for the rich mans *reception* into heaven, whiles the rich become *poore in ſpirit* [d], and the *camels bunch* of their worldly affection is eaten off, that they may enter in at the ſtraite gate of *ſalvation* [e]. And as the *Hebrewes* paſſed thorow the *red ſea* in ſafety with the *riches*, and *jewels* of the *Egyptians*, into the land of *Canaan*; in like manner the ſame hand is able to carry the *rich* and mighty men of this world: thorow the *Iordan* of Chriſts blood, into the *Land of the living*.

Let not the rich man *deſpaire* [f], hearing of

(b) *Multum deſeruit, qui voluntatem habendi dereliquit, à ſequentibus tanta relicta ſunt, quanta à non ſequentibus deſiderari potuerunt. Gregor. Hom. 5. in Evangel. Ber. in declamat.*

Multum reliquit, qui ſibi nihil retinuit. Anſelm. in Mat. 19.

(c) *Quem ſuarum divitiarum, & ſperabat, & optabat hæredem. S. Aug. Tom. 2. Ep. 89. quæſt. 4.*

(d) *Sed conſiderandum, quod eo tempore quo intraverunt, divites eſſe deſierunt; tam diu ergo non intrabunt, quam diu divites fuerint. St. Hieron. in Mat. 19.*

Et qui prius curvi erant, & vitiorum pravitate diſtorti ingrediantur portus Hieruſalem. idem eodem.

(e) *Chriſtus cum adhuc eſſet in carne Zachæum divitem in regnum cœlorum miſit, & reſurrectione atq; aſcenſione glorificatus multos poſtea divites impertito Spiritu ſancto fecit hujus mundi contemptores, & finita divitiarum cupiditate ditiores. S. Auguſt. Tom. 2. Ep. 89.*

(f) *Non enim ideo dictum, ut quaſi ab impoſſibilibus deterrearis, verum ut cum magnitudinem virtutis perceperis, facilius rem aggrediaris, deumq; ores propitium tibi fore, ut ejus ope æternæ vitæ præmia conſequaris. Chryſoſt. in Mat.*

the *difficultie*, but rather strive to increase in *holinesse and righteousnesse*, as his riches increase, that he may inherit *durable happinesse*. For as the multitude of *camels*, which did bring *gold and incense*, *entered into the city of Hierusalem*, Esay. 60. 6. so the *dew of grace* can first loade men with the treasures of the *left hand* in this world, and after that bring those *laden camels* thorow the *needles eye* of a holy life, unto the treasures of *Gods right hand*, *where are pleasures for evermore*. *This is the Lords doing* [g], *and its wonderfull in our eyes*. So then *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*. Rom. 9. 13. But as for such as *will be rich* in this life, when they have stolne the *golden apples* out of the *paradise* of Gods providēce, and filld their *bellies* and backs with this *hid treasure*, with these good things; then comes *death* to drive them out with the *shaking blade of Gods indignation*, and then *whose shall those things be?* And as this yong man went away *sorrowfull* [h] from Christ, so shall *eternall sorrow* chaine them up in *darkenesse*.

Vse 6. Were *carnall Caitiffes*, onely, guilty of this sinne, the teares would soone be wiped away [i]: but *Christians* (alas!) and *substantiall professours*, even these *day-birds* feed on *carion*, *part the hoofe*, but *chew not the cud* [k], divide their *affections*, as the *strumpet* the child [l], betwixt *God and the world*. Covet the

shadow

(g) *Non enim ait quod hominibus impossibile videtur, facile est hominibus si voluerint, sed quod hominibus impossibile est, Deo facile est, ostendens, quando ista recte fiunt, non fieri hominis potentia, sed Dei gratia.* S. Aug. tom. 2. ep. 89.

Quod enim hominibus impossibile est, non ipsis, quia ipsi homines sunt, sed Deo facile est, idem. Mirifica & misericordissima pollicitatione respondit, deo esse facile quod hominibus est impossibile. S. Aug. tom. 2. ep. 121. Probæ. c. 1.

(h) *Non abiit convitijs Christum petens, ut Pharisæi,* λοιδορούμενος, *sed* λυπούμενος, *mœstus.*

(i) *Temeritas quædam hominum est, quod odio prosequuntur meliores, amant pejores.* S. Basil. Tom. 1. ep. 87.

(k) Levit. 11. 7.

(l) 1 Kings 3. 26.

ſhadow of the world with *Eſops* dog, yet thinke to retaine the *ſubſtance of religion* [m]; and like the *Triton* [n], or mare-maide, would live both in the *ſea*, and upon the *ſand*, in the *waters*, and in the *woods*, in the *meadowes*, and in the *maine*, in *heaven* and in *earth*, in one part like a *Saint*, in another like a *ſinfull worldling*.

Theſe are not unlike to *Mercury* [o], whom the *Egyptians* pourtrayed with his face, in one part as *blacke* as pitch, in the other as *bright* as the Sunne, becauſe as the *meſſinger* of the Gods he was one while in *heaven*, and anon in *hell*. Now their face is toward the heavenly *Hieruſalem*, and within a while their eyes, affections and mindes, are fixed upon the *world* with the *reprobate multitude* [p]. It may be they are of that opinion, that the ſtepping into the *Temple* upon the Lords day, or hearing a devout *ſermon* once a weeke *extraordinary*, is a juſt compenſation for their *baſe worldlineſſe*, as *Iuno* [q] conceited, her waſhing once a yeare in the fountaine *Canatho* renewed her *virginity*, and made her a perfect maid, as at the firſt. But whatſoever they dreame, when *Mammon* hath rocked them aſleepe, when they are thorowly awakened, they ſhall finde *inward terrors of conſcience*, *ſcandals to the Goſpell*, *univerſall deadneſſe* in religion, *ſtupefaction* and *lethargie* of grace ſpring, and without

(m) *Aliud eſt virtutem habere, alind virtutis ſimilitudinem: aliud eſt rerum umbram ſequi, aliud veritatem. S. Hieron. ep. 14.*

(n) *Frons hominem præfert, in priſtim deſinit alvus. Spumea ſemifero ſub pectore murmurat unde. Virgil. lib. 10.*

(o) *Natal. Comit. Mythologiæ. lib 5. de Mercurio cap. 5.*

(p) *Ceſſet omnis excuſatio errorum, auferentur peccandi fædaſolatia. Nihil omnino agimus, qui nos per multitudinis exempla defendimus, & ad conſolationem noſtram aliena ſæpe numerantes vitia, deeſſe nobis dicimus, quos debeamus ſequi: ad illius exemplum mittimur, quem omnes fatemur imitandum. S. Hieron. ep. 14.*

(q) *Fabulati ſunt fontem fuiſſe apud Argivos, cui Canatho nomen fuit, in quo proditum eſt, Junonem ubi quotannis ſe laverit, denuo virginem fieri. Nat. Comit. Mytholog. lib. 2. cap. 4.*

out preventing mercy a *dilapidation* of the ſoule, and turning out of the *warme ſunne* of Gods favour, into the *chill ſhadow* of Gods indignation, ſcarcely to be recovered [r]. And howſoever the *covetous* is now called *liberall*, and the *churle* religious, yet the day of ſeparation [s] is at hand, when the great *Shepheard* will thruſt theſe *goatiſh worldlings* out of his celeſtiall fold. King *David* checkes himſelf for coveting *temporals*, ſeeing *eternals* were provided for him [t]. Why ſhould hee crave things *common* with the wicked, ſeeing *peculiar* mercies were treaſured up for him among the *elect*? who will petition a Prince for a *menſtruous ragge* [u] upon the dunghill, when hee may obtaine with the ſame breath the beſt *carkanet* in his *jewelhouſe*? Man who is *greater* then the *creatures*, but a little *lower then the angels* [x], *crowned with glory and honour*, ſhould not ſo farre *debauch* and debaſe himſelfe, as to nouriſh theſe *Babyloniſh affections* [y] towards the world, which are farre more happily, when they are yong, taken and daſhed againſt the ſtones.

The *Primitive Chriſtians* having ſold their houſes and lands, *laid the price at the Apoſtles feete* [z]: to teach ſucceeding genera-

(r) *Audenter loquar, cum omnia poſſit Deus, ſuſcitare virginem non poteſt poſt ruinam: valet quidem liberare de pœna, ſed non vult coronare corruptam. S. Hieron. ad Euſtochium. ep. 22. De anima verius dictum mundanorum amore inebriata.*

(s) *In ipſis gregibus ſunt boni & mali, ſed commixti pariter paſcunt, donec veniat princeps paſtorum, qui ſeparet oves ab hœdis. Nobis enim imperavit congregationem, ſibi autem ſervavit ſeparationem, quia ille debet ſeparare, qui neſcit errare. S. Aug. ep. 209. Feliciæ.*

(t) *Ardens jam cupiditate verorum & æternorum bonorum, atque gloriæ, cœpit arguere ſe, quia pecus fuit & terrena deſideravit. S. Aug. Lorinus in loc. Ludolphus Carthuſienſis. Turre cremata.*

(u) *Hugo Cardinalis in loc.*

(x) Pſalm. 8.

(y) *Nolo ſinas cogitationem creſcere, nihil in te Babylonium, nihil confuſionis adoleſcat. S. Hieron. ep. 22. Dum parvus eſt hoſtis interfice: ille laudatur, ille prædicatur beatus, qui ut cœperit cogitare ſordida, ſtatim interfecit cogitata, & allidit ad petram, petra autem Chriſtus eſt. ibid. Pſal. 137. 9.* (z) Acts 4. 34, 35. 37.

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tions to *trample* the world under their *feete*, and not to *lodge* it in their heart[a], seing man is made to *have dominion over the workes of Gods hands, who hath put all things under his feete*[b]. Temporall blessings enjoyed *in Christ*, and *with Christ*[c], are very *sweete mercies*, but when God sets the *world in mans heart*: the *Throne* of his owne holy spirit, as it is the punishment of *greedinesse*[e], so its both a severe *judgement*, and the *harbenger* of greater to succeed. What soule *espoused* to Christ, which ever tasted the joyes of the *marriage bed*, scornes not to picke up *rootes* and nettles, to defile herselfe with the *bread of fooles*, and the *dung of beasts*[f]? *David* having made some *deviation* in his affection from God towards the world, brings in his owne *accusation*, *So foolish was I and ignorant*, vers. 22. *I was as a beast before thee.* The way to *immortality* and glory, is to *contemne*[g] this earthly *trumpery* and vanity, and the *path* to eternall rest[g], is not to rest in the delectable acquisition of *earth, earth, earth*, wherein no *rest* is found. He that expects an inheritance among them which are *sanctified*, must *covet no mans silver, nor gold, nor apparell*[h], nor be wedded to his owne. *Wilt thou set thine eyes upon that which is not? for riches certainly make*

(a) *S. Hieron. tom. 9. ep. 3.*

(b) Psal. 8. 6.

Moneo ut non duabus tunicis, i. e. duplici vestiamur fide: nō pariter & Christum velimus habere & sæculum: & cum quotidiè præmoriamur, in cæteris non nos perpetuos existimemus, ut possimus esse perpetui. S. Hieron. ep. 24. ω

(c) *In Christo enim possidendum est, quod cum Christo est possidendum. S. Hieron. tom. 9. ep. 3.*

(d) Eccles. 3. 11.

(e) *Consuetudo plus habendi præbet locum avaritiæ, quæ nullus expletur opibus, & quanto amplius habuerit, plus requirit; & neque copia, neque inopia minuitur. S. Hier. ep. 27.* avaritia

(f) *Prohibentur mala, præcipiuntur bona, conceduntur media, perfecta suadentur in Scripturis. S. Hieron. tom. 9. ep. 1.*

Christus unius urbis contempsit gloriam, totius orbis opinione celebratur. S. Hier. ep. 27.

(g) *Sepulchrum sibi Patriarcha peregrinus juxta mundi rationem, emit, Gen. 23. 9. Quid est Sepulchrum? locus est quietis, ubi defunctorum corpora collocantur; vera ergo intelligentia locum sibi requietionis pater Abraham fide sua & contemptu pecuniæ comparavit. S. Hieron. tom. 9. ep. 3. Ne revertimini ad mortuum, qui sequimini viventem. ibid.*

(h) Acts 20. 22, 23.

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(h) Acts 20. 22, 23.

themſelves

themselves wings, they flie away as an eagle towards heaven[i]; The *eagle* stoopes not to ceize on every flie, nor should *Christs eagles* bow to this *present evil world*[k], but *mount* upon the wings of their *screened affections*, to possesse God, & in him *all things*[l]; *Apollo* to *unveile* the *law* for their *humiliation*, *Paul* to *reveale* the *Gospell* for their *consolation*: *Cephas* to *lend* the light of *example*, the *world* to *enrich* them, *life* to *comfort* them, *death* to *crowne* them, things *present* to *feed* thē, things *future* to *fill* them, *all theirs* to *serve Christ*, and with him to *honour the father*. 1. Cor. 3. 22. Seing thy *donation* is so *liberall*, thy *grant* so *large*, grant also (O Lord) unto all thy servants, *hearts inclined unto thy testimonies, and not to covetousnesse* [m], Psal. 119. 36.

Vse 7: If *reproofes* please you not, I will *silence* them, to gaine your eares to *exhortation*: my taske were ended, could I onee heare you repeate the text with *Davids* heart; *There is none upon earth that I desire besides thee*; or another which is a *commentary* upon the text, *Thou art my portion, O Lord*: Psal. 119. 57. In earth thou art my *All*, & my *All* in heaven [n]. Behold thine owne promise: *Whatsoever ye shall aske the Father in my name, he will give it you* [o]. My soule begs a *portion*, thine owne

(i) Prov. 23. 5.
(k) Mat. 24. 28.
(l) *Omnia nostra sunt, per ordinationem & donationem divinam. Nos vero sumus Christi per fidem & sanctam κοινωνίαν: Christus est Dei unctus, respectu officij: qui factus est caput Ecclesiæ, ut per eum Domino adhæreamus. Tossan. in loc.*
i Cor. 3. 22
Omnia creata sunt propter sanctos, qui cùm nihil habeant, possident cuncta. S. Hieron. in loc. Solus sapiens dives, nos rectius, solus electus dives; qui omnia possidet usu honesto, & admiculo ad pietatem. Aret. in loc.
(m) *Testimonijs suis agit nobiscum Deus, ut eum gratis colamus: quod radix omnium malorum impedit avaritia. Primi parentes, plus volentes habere, quam acceperant, & quod acceperant, amiserunt. S. Aug. in. loc. Si ergo cor non habeamus inclinatum in avaritiam, Deum non colimus nisi propter Deum, ut sui cultus ipse sit merces; ipsum diligamus in seipso, ipsum diligamus in nobis, ipsum in proximis. ibid. E contrario differunt inter se vanitas, & veritas; hujus mundi cupiditas, vanitas; sed Christus, qui ex hoc mundo liberat, veritas. ibid. Quid meum tu es, sum etenim eo usque magnus à te conditus, quod nihil creatum sit mihi satis. Martinus Alphonsus del-pezo in loc.*
(o) Iohn. 16. 23.

selfe

ſelfe for her *portion* in heaven and earth Let the world account mee *fooliſh* that I do not, and mad that I dare not ſeeke *advancement* by hooke and crooke: let men deride my *ſimplicitie*, becauſe I refuſe to *riſe* upon the *ſteps of impiety*: this is my *reſt*, and this my *riſe*, to make *God my part and my portion for ever* [p]: what can I deſire more at the *fathers* hands, then *Chriſt* [q], whom hee *ſent* from *heaven* to *redeeme* the world, dyed on *earth* to *deliver* the world, and reignes in heaven to *enrich* the world.

In *Chriſts garden* my ſoule delights to *walk*, her *deſire* is to ſit upon his *throne*, to *ſleepe* in his bed, to *ſtand* by his fire, to leane on his boſome, to become *wholly* his: ſo that ſhee may no longer live of her ſelfe, but *Chriſt may live in her* [r]. Others ſo long as they have *money*, care for nothing elſe in heaven or earth [ſ]: my ſoule hath turned over another *leafe*, wherein ſhee eſpied ſuch *beauty* in Chriſt, that to enjoy him ſhee covets nothing elſe in heaven or earth. *Chriſt* to mee is both *riches*, *honours*, *and never ending pleaſure* [t]. To keepe this *holy fire* alive in thy breaſt, conſider three things: 1 the *motives* to perſwade the ſoule to reſt wholly upon God, and ſet her delight in him. 2 The *meanes* whereby God becomes the ſoules whole

(p) *Animi ſtatuunt hoc eſſe impij vel imbecilli, quod non audeant, vel amentis quod non intelligunt——ſed propheta oſtendit, nihil eſſe poſſe juſtitia, neque ad utilitatem melius, nec ad cuſtodiam vitæ ſecuríus, neque ad nominis claritatem magnificentius. Hier. Oſorius tom. 3. in loc.*

(q) *Iſtæ ſunt potius divitiæ quas ſalubriter cupere debemus, iſta fælicitas de qua ſe Chriſtianus gaudeat eſſe locupletem, ut ſit pauper in hoc ſæculo, dives in cœlo. Caſſiodorus in loc.*

Mihi nihil ſunt cœlum, & terra, & omnia quæ in eis ſunt, ſi te habeam & poſſideam: ſi tu meus fueris mea erunt omnia, tam in cœlo quam in terra: ſi autem tu meus non fueris, nihil habeo, etiamſi cœlum & terram poſſedero. Bremius in loc.

(r) *Titelmannus in loc. Te ſine omnia mihi ſunt inſuavia, & injucunda, ſive in cœlo, ſive in terra. Genebr. in loc.* (ſ) *Aſaphi fides illa, illo præconio digna: Scultetus in loc.*
(t) *Lucas Oſiander in loc. Benedict. Arias Montanus in loc.*

whole *contentment*. 3 the *markes* and rules of triall, whereby she may know she is not deceived in her choice.

The perswading motives are foure. The first is, the consideration of the *infinite love* of God declared and revealed unto us. *For God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life*, Ioh. 3. 16. The *gradation* makes this affection singular [u]. The *all-sufficient* God, loved where he found cause of *hatred*, the *world* an *enemie*, no *friend*, he so loved that he *gave*, his gift was a *Sonne*, his *owne Sonne*, not one adopted, his *onely begotten Sonne*, not one of many, not for himselfe, but to *purchase* thee eternall life. To requite which love what recompence doth the Lord require at thy hands but thy *love to him in heaven*, *and thy affection on earth*? What soule can be so *steely* as not embrace and *kisse* that hand, which hath care for nothing in heaven but thy salvation, and for nothing on earth, but thy *comfort*, content, & *satisfaction* [x]. And when the Sonne of God ascended, hee had so perfected our *Redemption*, that there was nothing left for him to do more, either in heaven or earth: nor for us, but to *welcome* his mercie, and congratulate his victorie with

Joh. 3. 16

(u) *Eia fratres, Deus voluit esse filius hominis, homines esse voluit filios dei: ipse descendit propter nos, nos ascendimus propter ipsum: & hæc spes est cæteris, quod propterea ille descendit, & ascendit, ut in illo, & cum illo unum essent, qui per illum ascensuri essent. S. Aug. tract. 12. in Ioan.*

Idcirco Deus mundum dilexit amore inenarrabili & inæstimabili: mundum inquam, qui totus in malo jacet. 1. Joh. 5. 19. ne quis de mundo, aut in mundo de Dei desperare ausit gratia; idcirco filium Dei non adoptivum, sed suum, sed unigenitum dedit pro omnibus, ut omnibus salus offerretur, ideo non misit filium, ut judicaret mundum, meritisque afficeret supplicijs, sed ut serveret. S. Hilar. lib. 6. de trinit.

(x) *Sic Deum loquentem inducit Euthimius in loc. Margaritum quippe est sermo Dei, & ex omni parte servari potest. S. Hieron. ep. 22.*

faith,

faith, reciprocall *love*, and obedience [y]. The *Sunne* lends the light by day, the *Moone* her borrowed beames by night, the *earth* beares the fruit, the *sea* brings the fish, the *heavens* drop her honey dewes, the *cloudes* shade thee in the heate, the *birds* make thee musicke, and *all creatures* serve thee, with lectures of love instruct thee *to love the Lord thy God, with all thy heart, with all thy soule, and with all thy might* [z]. Deut. 6. 5. where God layes claime to *all*, he leaves for the creature *nothing* at all: *Wherefore remember the loving kindnesse of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us: and the great goodnesse towards the house of Israel, which hee hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses:* Esay 63. 7.

The second is, the meditation as well of thy *misery*, as of the *necessity* to be *at one* with God: without whose *favour*, were thy *bones* full of *marrow*, thy *barnes* of *wheate*, thy *banquetting house* of *mirth*, thy *bed* of *rest*, thy *house* of *children*, thy *name* of *honour*, yet thy condition is *fearefull*, and more *despicable* then the silly being of the bruit beast [a]: and

(y) *Arnob. in loc. Si affixus serpens ligno, filys Israel contulit sanitatem: quanto magis salutem præstat populis dominus in patibulo crucifixus? & si figura tantum profuit, quantum profuisse credimus, veritatem? S. Amb. ser. 55.*

Fide hujus verbi, non virtute imaginis servabantur: non enim in serpente, sed in Domini imperio salus continebatur. Epiphan. ber. 37.

(z) *In causa justitiæ, omnes unum debemus, virgo, vidua, nupta, summus, medius, & imus gradus, æqualiter jubentur implere præcepta. S. Hieron. tom. 9. ep. 1.*

Stude quæso, & quotidie creatoris tui verba meditare, disce cor Dei in verbis Dei, ut ad æterna suspicias: nam tanto erit requies tua major in cœlis, quanto jam in terris ab amore conditoris tui requies nulla fuerit. Greg. Moral.

Diliges Deum ex toto corde. i. e. toto intellectu, tota voluntate, & ex omni memoria Deum esse diligendum. S. Aug. tom. 10. ser. de tempore. 53. Quia Deus rebus omnibus major & melior invenitur, plus omnibus diligendus est ut colatur. S Aug. in Psal. 77. (a) *Crucior in hac flamma. Luc. 16. Non enim nulla, sed sempiterna mors erit, quando nec vivere anima poterit Deum non habendo, nec doloribus corporis carere, moriendo, prima mors animam nolentem pellit de corpore, secunda mors animam nolentem tenet in corpore. S. Aug. civ. lib. 21. cap. 3. Mirabile est enim, dolere in ignibus, & tamen vivere, sed mirabilius vivere in ignibus, nec dolere. idem eod. cap. 2.*

of all creatures thou art most miserable. 1. Cor. 15. 19. An *east winde* brought the locusts into Egypt; a *west winde* tooke them away, and cast them into the red sea [b], from whence they were not recall'd, nor shall be charged for devouring fruitfull *Egypt*: but man is borne to *serve* his God, raised to a *stewardship, renders* an account of his actions at his death [c], and reapes a proportionable recompence, in so much as thrice happie are they that kisse *the Sonne* [d], are one with the *father*, have the *spirit* for their pledge of mercie, and *put their trust in him.* Psalm. 2. 12. Thy *misery* cals upon thee, to make God thy *felicitie*, the mercie of God invites thee, with proffer of *balme*, to heale thy infirmity, and the *consistorie* of heaven sits to eye and observe, the *bent* of thy affections [e], and to crowne thy happy choice, and love of him *who loved us first.*

Nor is the third consideration lesse forcible, drawne from the survey of Gods *ineffable excellencie*, and all sufficiencie to relieve us in all conditions, and yeeld the soule in every estate a *plenary contentment*. The round world can never fill mans *triangular heart* with solid contentati-

(b) Exod. 10. 13. 19. *Locusta quasi tota vena est, & idcò insatiabilis: quamdiu vivit, semper esurit.* Joel. 2. 25.

(c) *Puto per hoc genus plagæ significat homines; qui cum neque seipsos ordinate regere potuerunt, neque Dei regis patienter moderamina pertulere.* Origen. in Exod. 10. 13. Prov. 30. 27.

(d) *Ne quando iratscatur dominus, cum dubitatione positum est, non secundum visionem prophetæ, cui certum est, sed secundum eos ipsos qui monentur, quia cum dubitatione solent cogitare iram dei, quibus not aperte revelatur* S. Aug. in loc.

(e) *Deus ipse omnium rector & Dominus cum omni angelorum militia certamen tuum spectat; tibique contra diabolum dimicanti parat æternitatis coronam; & cæleste præmium incitamentum victoriæ facit. Huic spectaculo vide quem animum, quam debeas afferre virtutem, & certaminis magnitudinem de expectantium dignitate metire.* S. Hieron. tom. 9. ep. 1.

on

on [f] as one corner *fills*, another *empties* it selfe of its former delight, but the heire of heavē is like the *ayre* which *fils* all things it findes *emptie*, repleniſheth every heart, *emptied* of the love of the world, and opened to *welcome the king of glory*. In want, his *clemencie* is *wealth*, in *woe* thy *weale*, in *ſorrow conſolations* [g], in *hunger* hee is *meate*; in *thirſt*, *drinke*; in *ſickneſſe*, *phyſicke*; in all things all, ſo that he wants *nothing with God, who delights in nothing but God*: but hee who *enjoyes* not the all-ſufficient God, what helper ſufficient can hee finde in his *labours?* what ſufficient defence in *dangers?* what counſell in his *doubts?* what comforter in his *ſorrowes?* what refuge ſufficient in his *temptations* to [h] yeeld him ſhelter, and *deliverance?* enquire of the *creatures* where *contentment* dwels; and where the ſoule may *lodge* her wearied limbes in ſome bed of reſt? They will all anſwere with joint conſent, *repoſe is not in us*. They ſend every *pilgrim*, every *paſſenger* unto the *Lord*. The *ſea* ſaith, I am but the Lords *great fiſh pond* to furniſh thy table on faſting dayes; the *earth* ſaith, I am his *footeſtoole*, or at moſt the garden of God [i] watered to yeeld thee a *poſie of flowers*; the *winds* ſay, we are the *breath of his noſtrils*, the *clouds* ſay, wee are his *chariots*; the *fire* ſaith, I am his *furnace* to perfect

(f) *Quando enim voluit habere gaudia de ſe, invenit planctum in ſe: totum gaudium noſtrum Deus eſt; qui vult ſecurus gaudere, in illo gaudeat qui non poteſt perire. Aut argentum perit aut tu, & nemo ſcit quid prius, verum illud conſtat, quia utrumque periturum eſt, quid prius incertum eſt. Nam nec homo hic poteſt manere ſemper, ſic aurum, ſic veſtis, ſic domus, ſic pecunia, ſic lata prædia, ſic lux iſta. Noli ergo velle gaudere in iſtis, ſed gaude in illa luce quæ non habet occaſum, quam non præcedit heſternus dies, nec ſequitur craſtinus. S. Aug. in Pſal. 84. tom. 8.*

(g) *Oſiander. in loc.*

(h) *Quem habent in laboribus adjutorem? Sclinepius in loc. verum gaudium non eſt de terra, ſed de cœlo. Et revera illud verum & ſolum eſt gaudium, quod non de creatura, ſed de creatore concipitur, & quod cum poſſederis nemo tollat a te. Cui comparata omnis alibunde jocunditas, mœror eſt, omnis ſuavitas dolor eſt, omne dulce amarum eſt, omne decorum fœdum, omne denique quodcunque delectare poſſit aliud moleſtum. S. Bern. ep. 114.*

(i) Amos 9. 6.

and purge his *metals*; the *ſtarres*, wee are his *torchlight*; the *heaven* ſaith, I am his *throne*; the *angels* ſay, we are his *meſſengers*, the *creatures* ſay, they are but proviſion for the men of Gods *houſhold*; ſo that, nor any thing in heaven, nor earth, *dare aſſume* to it ſelfe the Lords *prerogative*, [k] *ſufficiency* to ſettle and content the ſoule of man [l]: which leaving the creature to embrace the *Creator*, riſeth againe from death to life. This all-ſufficiencie of God, as it ſtands in relation to the ſoule of man, is couched in that emphaticall aſſeveration. *Thou art the ſtrength of my heart, and my Portion for ever* [m]: God is the *portion* of his Saints five wayes.

1 As *children* receive portions by their parents *free love*, and great liberality, not their proper *merit*: ſo the intereſt they have in the Lord, ſprings not from their *deſert*, but his free grace & mercy in Ieſus Chriſt [n]: he found out *Adam* in paradiſe, *Abraham* in the wilderneſſe, the *child* caſt out in her blood, and the *hopeleſſe Paralyticke* at the *poole* of *Bethesda*, before hee found him in *Bethel*, the houſe of God [o].

(k) *Pulchrum cœlum, pulchra terra, ſed pulchrior qui fecit illa. S. Aug. Cæteris rebus occupari poteſt, repleri non poteſt. Ber. Feciſti nos Domine, propter te, & inquietum eſt cor noſtrum donec requieſcat in te. S. Aug.*

(l) *Modica, tranſitoria, terrena ſunt quæ deſpicis; maxima, æterna, cœleſtia ſunt quæ appetis; plus dicam, & verum dicam. Tenebras deſeris, & lucem ingrederis; de profundo fluctuum emergis ad portum, de miſera ſervitute in felicem libertatem reſpiras, de morte deniq; tranſis ad vitam. S. Ber. ep. 114.*

(m) Pſal. 73.26. *Etenim hæreditas mea præclara eſt, non omnibus, ſed videntibus, in quibus quia ego ſum, mihi eſt. S. Aug. in Pſal. 16. 5.*

(n) *Quid dicturi ſumus ei qui primo gratis nos facit? Merita noſtra feciſſe ut nobis illa ſalus perpetua mitteretur à Domino? Abſit. Si merita noſtra aliquid facerent, ad damnationem noſtram veniret. Non venit ille ad inſpectionem meritorum, ſed ad remiſſionem peccatorum. Non fuiſti, & factus es, quid Deo dediſti? Malus fuiſti, & liberatus es; quid Deo dediſti? quid non ab eo gratis accepiſti? merito igitur & gratia nominatur, quia gratis datur. Exigitur ergo à te, ut & tu gratis eum colas, non quia dat temporalia, ſed quia præſtat æterna. S. Aug. in Pſal. 43.* (o) Iohn 5. 14.

2 As the *heire* hath the beſt *proprietie*, & title unto his inheritance, ſo the Saints the moſt right to Chriſt; God is their portion: and they are Gods portion: for the *Lords portion is his people: Iacob is the lot of his inheritance.* Deut. 32. 9. *My chiefe treaſure:* Exod. 19. 5. though all the earth be mine. Hee ſaith unto the wicked *Lo-ammi, for ye are not my People, and I will not be your God,* Hoſ. 1. 9.

3 In reſpect of *fertility* & *fruitfulneſſe*: For as he gave the *Hebrewes* ſtore of all things [p], as well for *Charitie*, their honour and *dignitie*, *delicacie*, and *conveniencie*, as for *neceſſitie*; *houſes* to dwell in, *wine* to glad the heart, *oyle* to cheare and cleare the countenance, *milke* to nouriſh them, *honey* to delight them, *wells* to waſh in, *valleyes* for Corne, *mountains* for braſſe, yron, and ſtone: So God is a *Rich and large portion* unto every beleeving Soule which enjoyes him. And as a mans Portion findes his houſe & perſon *neceſſaries*; even ſo the Lord maintaines his, and procures them all things, *that they want nothing that is good. The Lord is the portion of mine inheritance, and of my Cup thou maintainest my lot.* Pſal. 16. 5, 6. *The Lord is my Shepheard, I ſhall not want, thou anointeſt my head with oyle, and my Cup* [q] *runneth over.* Pſal. 23. 1. 5. [r].

4. In regard of his *All-ſufficiencie*; for as it was *Iudahs* Bleſſing, that his *hands ſhould be ſufficient.*

(p) Deut. 8. 7. & 11. 10.

(q) *Et poculum tuum, oblivionem præſtans priorum vanarum delectationum, quam præclarum eſt. S. Aug. in Pſal. 23. 5.*

(r) *Nihil deeſt timentibus eum. Multi propterea volunt timere Deum ne famem patiantur, dicitur illis, nolite fraudem facere; & dicunt, unde me paſco? non poteſt ars ſine impoſtura eſſe, non poteſt negotium eſſe ſine fraude, ſed fraudem punit Deus; time Deum, ſi timuero Deum non habebo unde vivam. Nihil deerit timentibus Deum. Copiam promittit trepido & dubitanti, ne ſi forte timuerit Dominum deſerant illum ſuperflua. Poſcebat te dominus contemnentem ſe, & deſeret te timentem ſe?* S. Aug. in Pſalm. 34. 10. vid. loc.

ſufficient for him, Deut. 33. 7. So 'tis the bleſſing of Gods right hand, upon all thoſe who *lift up both their hands unto his teſtimonies* (f), that the hands of God ſhall be ſufficient for them, in all conditions to provide *all Comforts*, and to help them from their Enemies, his hands can enlarge a *ſcantie portion* unto a *competencie*, unto a *ſufficiencie*, and make him that *hath nothing*, *to poſſeſſe all things*, 2. Cor. 6. 10.

Laſtly, the *Inheritance* is the heyres *Contentation* and whole delight. *Naboth* would not part with his fathers inheritance at any rate (t), and the Saints find ſuch a ſweetneſſe in their God, as nothing can draw them to an *exchange*. Admit a ſale; what is the *price?* either Heaven, or Earth apart, or the whole world together, with all the *pompe* and *glory* of it, as was once proffered by a *coſening Merchant* (u): but theſe will not carry it, they prize him at a higher rate: *whom have I in heaven but thee? and there is none upon earth, that I deſire beſides thee?*

The fourth and laſt motive to make the Lord the whole joy and delight of our Soules, is the *happie knowledge* of the world of comfort and *inward peace* ariſing thence unto us in life and death. There can no *ſtorme* ariſe, but this *Harbour* will refreſh thee, no *danger* appeare, but the *covert* of his wings will

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(b) *Contriviſti capita draconum, Draconum capita dæmoniorum ſuperbias, à quibus gentes poſſidebantur: contriviſti ſuper aquam; quia eos quos poſſidebant, tu per baptiſmum liberaſti: Cujus Draconis? intelligimus Dracones, omnia Dæmonia ſub diabolo militantia: quem ergo ſingularem draconem, cujus caput continuum eſt, niſi ipſum diabolum intelligere debemus.* S. Aug. in Pſal. 74. 13.

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fort every ſoule that depends on him. For, as the waters of the *deluge* prevailed increaſed, and covered the Mountaines; the Arke of *Noah* mounted ſo much the more upon the ſurges: ſemblably, the more the Sea of affliction *ſwels*, the more the Lord maketh his *conſolations to abound*, and raiſeth the ſanctified affections towards the *enjoyment* of heaven.

The ſecond *conſiderable*, is the meanes, whereby the Lord becomes the Soules whole contentment; which are five.

First, the conſtant and conſcionable *Hearing*, *reading*, and *meditation* of the ſacred Word of God [c], whereby (his *backe-parts* and admirable beauty, his mercy [d], goodneſſe, love and kindneſſe, with all other his *incomparable excellencies* being laid open to the view [e]) the Soule becomes ſo *enamoured* * of him, that ſhe is *ſicke of love*, *and needs Flaggons of wine to give her comfort* [f]. None are *out of love* with God, but ſuch as know him not, *aliens from the Commonwealth of Iſrael*, *and ſtrangers from the Cove-*

(c) *Salomon Geſnerus in loc.*

(d) *Suavis eſt dominus, quoniam in ſæculum miſerecordia ejus.* Pſal. 107. 1. *Si guſtaſtis, confitemini, non poteſt autem confiteri, qui guſtare noluit. Si guſtaſtis aviditate, confeſſione eructate.* S. Auguſt. in loc.

(e) Pſal. 136. per totum. *Miſericordia ejus in æternum. Quod enim juſti ex iniquis erimus, ſani ex infirmis, vivi ex mortuis, & immortales ex mortalibus, beati ex miſeris, miſericordia ejus eſt; hoc autem quod ita erimus, in æternum erit, ergo in æternum miſericordia ejus.* S. Aug. in loc. (*) *Deum diligere nullus modus, nulla menſura eſt, niſi hæc ſola, ut ei totum exhibeas, quantum habes.* idem eod. *Modus diligendi deum, eſt ſine modo diligere. Si quis unquam eſt, qui fideli hoc amore verbi dei arſit aliquando, qui electi jaculi ejus dulce vulnus plagamq; accipit, qui ſcientiæ ejus amabili confixus eſt telo; divinis eum deſideriis nocturniſq; ſuſpiret, aliud quid loqui non poſſit, audire aliud nolit, cogitare aliud neſciat, deſiderare præter ipſum, aut cupere aliud vel ſperare non habeat, & dicat vulneratæ charitatis ego ſum.* S. Hier. ib. (f) *Cant. 2. 5. ad hanc domum vini, Eccleſia, vel anima unaquæq; deſiderat intrare; & dogmatibus ſapientiæ myſteriiq; ſcientiæ, epularum velut ſuavitate, & vini lætitia perfrui.* S. Hier. Hom. 3. in loc.

nants

nants of promiſe [g]. For, as the *Queene* of *Sheba*, when ſhee had ſeene *Salomons wiſedome, and the houſe that he had built, and the meate of his table, the ſitting of his Servants, the attendants of his Miniſters, and their apparell, and his Cup-bearers, and his aſcent by which he went up unto the houſe of the Lord*, fell into admiration, inſomuch as for joy, love and delightfull content, there was no *more ſpirit in her* [h], ſo when in the *Chryſtall-glaſſe* of the Word, we ſee our owne *miſerie*, and at the ſame inſtant finde *Gods left hand under our head, and his right hand embracing, and ſupporting us* [i]; The promiſe of mercy and pardon in *Gods right hand*, Heaven in his left, Chriſt Ieſus *courting* his fathers ſubjects (but with better affection) then once *Abſolon* courted *Davids*,) the *Spirit* of Chriſt *Cloathing* us with puritie, Angels *triumphing* at our *Reconciliation*, *Manſions* and *Crownes* prepared for us, our Soules are *wounded with one of his eyes* [k], and ſo farre *elevated* with unſpeakable delights that they *chooſe God before all*, and deſpiſe whatſoever ſtands in *Competition* with Chriſt. The more the *heart* dives into the cleare Fountaines of the *Word*, the more it's

(g) Epheſ. 2. 12.

(h) 1. Kin. 10. 4. 5. *Neſcio autem ſi ita meptam putemus fuiſſe reginam, quæ ob hoc venerat à finibus terræ ut miretur cibos; Sed mihi videtur miratam eſſe cibos doctrinæ ejus, & vinum dogmatum, quæ ab eo per divinam ſapientiam prædicabantur. S. Hieron. Homil. 1. in Cant. Canticorum. Nec regni ejus ſublimitate ſed mentis luce commota eſt. S. Aug. Tom. 10. de tempore Ser. 35.* 1 Kings 10. 4-5

(i) *Cant. 2. 6. Deſcriptio eſt quidem amatorij dramatis ſponſæ feſtinantis ad concubitum ſponſi. Longitudo vitæ in dextera ejus, in ſiniſtra vero ejus divitiæ & gloria. Pro. 3. 16.—illa pars verbi dei, quæ ante aſſumptionem carnis in diſpenſationibus peracta eſt, dextra poteſt videri: hæc vero quæ per incarnationem, ſiniſtra aſpellari. S. Hieron. in loc. Hom. 3. Per dextram, Chriſti ſempiternitas, per ſiniſtram ejus humanitas ſignif. Dextra ejus amplecti, eſt illa cognoſcere, & de illis inſtrui, quæ ante hujus quoq; per incarnationem geſta diſpenſationis tempus in arcanis habentur & reconditis. Læva vero, ubi vulnera noſtra curavit, & peccata noſtra portavit factus eſt enim pro nobis peccatum & maledictum, idem; loc. citat. Anima ſic affecta, ad oſculum intellectuale ſuſpirat. Cant. 1. 1. ut jam terrenis affectibus mitigata, & omnibus quæ de mundo ſunt cogitationibus deſideriſq; ſopitis, in ſolius Chriſti delectetur oſculo, & quieſcat amplexu. S. Aug. Tom. 4. lib. de Amicitia, cap. 6. Append.* Cant. 2. 6. Cant. 1. 2.

(k) Cant. 5. 9.

enflam'd, and thirſts after Chriſt, the *water of life*. The more acquaintance thou haſt with the *Word* of God, the more thou wilt dayly *hunger* after acquaintance with God himſelfe [l], and long to taſte how ſweet he is above all *Creatures in Heaven and Earth*.

2. The ſecond meanes, (if examples can perſwade) is the *patterne* of the Saints, who like innocent *Doves* take [m] their flight from the *higheſt pinacle* of worldly proſperity, unto the windowes of Heaven, as to their repoſe and *Neſts* [n]. Thoſe who have *conquered* enemies, gotten *riches* [o], wonne *renowne*, obtained *Crownes*, governed *Kingdomes*, have in the end unladen their *veſſels*, and diveſted themſelves of all to have *communion and fellowſhip with God*. Wealthy *Zachæus* [p] gave *halfe his goods to the poore*, as a free *donation* to welcome Chriſt, and made a *fourefold reſtitution*, to give *ſatisfaction* where his finger had *ſearched*, or his *tongue láſhed*, by *oppreſſion* or *falſe accuſation*. Rich *Abraham* with contempt of his *Coine*, purchaſed a place of reſt [q], where hee buried his dead, in aſſured hope of reſurrection to an *incorruptible Crowne*. *Iob* was not diſmayed with loſſe of all [r], but made his *Patience proclaime* that his

(l) Iob. 22. 21.
(m) Mat. 10. 16.
(n) Eſay 60. 8.
(o) *Ille namq; cum adhuc eſſet in carne Zachæum divitem in regnum cœlorum miſit, & multos poſtea divites impertito Spiritu Sancto fecit hujus ſæculi contemptores, & finita divitiarum cupiditate ditiores.* St. *Auguſt. Tom.* 2. *Epiſt.* 121. *cap.* 1.
Dabo illis ſolatium verum, pacem ſuper pacem. Jer. 14. 13. *ſine quo ſolatio quæcunq; ſunt terrena ſolatia, magis in eis deſolatio, quam conſolatio reperitur. ibid. cap.* 2.
Divitiæ quippe atq; faſtigia dignitatum, cæteraq; quibus ſe fœlices eſſe putant mortales veræ illius fœlicitatis expertes, quid afferunt conſolationis, cum ſit eis indigere, quam eminere præſtantius, quæ plus excruciant adepta timore amiſſionis, quam concupita adeptionis ardore? Talibus enim bonis non fiunt homines boni, ſed aliunde boni facti, bene utendo faciunt ut iſta ſint bona. ibid. (p) Luk. 19. 8.
(q) Gen. 23. 16. St. *Hieron. Tom.* 9. *Ep.* 3. (r) *Fit pauper ex divite, tot orbitatibus vulneratur, quot ſucceſſionibus gloriabatur. O virum naturam ſæculi reſpuentem, & in valle lachrymarum turrim occupat gloriarum.* S. *Hieron. Tom.* 9, *Ep.* 20.

joyes

joyes and chiefe contentments were above upon that God, who hath power to *give* and *take* at his pleasure, who is better then all. Saint *Paul*, that vessell of Election, whose blindnesse gave sight to the whole world [s], after once the scales fel from his eyes, *sought* nothing, *lov'd* nothing, *knew* nothing, *car'd* for nothing, *desir'd* to know nothing, *embrace* nothing but *Iesus Christ, and him crucified* [t]. The Apostle *Peter*, a sonne of *Abraham*, and equall with *Abraham* in his choice, leaves all for Christ [u]. And though he was the *prime Speaker*, yet hee was not the *sole Actor* in that *Triumph*, he was the *Standard-bearer* of the *Gospell* [x], and the rest of the *Apostles* were his fellow-Soldiers. *Behold, we have forsaken all and followed thee.* Mat. 19. 27. That *all* was no *great possessions*, yet to forsake *their all* was *great devotion*, and gave sufficient testimonie of their heavenly *affections* [y]. His *hooke* was as much to him, as a *house* to some others; his *Fishing poole*, as a *Parke*; his *boate*, as their *barnes*; his *lines*, as their *land*; his *wyre*, as their *woods*: yet whatsoever it was they left, it was *deare* unto them, & is numbred among things which are *most deare. Whosoever hath forsaken houses, Brethren, Sisters, Fathers, Mothers, Wife,*

(s) *Pauli cecitas, totius orbis illuminatio effecta est. S. Chrysost. Tom. 4. Hom. 4. Virtutem ipsam pro mercede pensavit, multo magis laborem desiderans, quam alij requiem post laborem; studiosius pro inimicis orans, quam alij adversus inimicos. idem Hom. 2.*

(t) 1. Cor. 2. 2.

(u) *Abraham nescio an major, certe quod sentio, non secundum. S. Hieron. in Tom. 9. Ep. 20.*

Illi generatio larga promittitur, huic generatio pascenda committitur: illi dicitur faciam te in gentem magnam; huic, faciam te Piscatorem hominum: illi, ut Stella erunt semen tuum, huic, tibi dabo claves calorum. idem eodem.

(x) *Augustum caput Petrus extulit, novi signifer testamenti. — Sed & cæteri Apostoli ejusdem musti spumavere fervore; & unius botrionis superfluenti maduere vindemia: qui tamen in odorem ejus nectaris, ad beati Petri similitudinem concurrerunt. idem. eodem.* (y) *Quæ sunt ista omnia apud eum, qui præter instrumentum artis piscatoris nihil habebat. S. Aug. Tom. 9. Ep. 20.*

Children or Lands. What ſo deare as theſe? yet *Chriſt* to them was *dearer*, and *deareſt* of all [z], for whoſe names ſake, they deſired not to have any *name* among theſe, nor yet once to name them, in aſſurance to have their *names written in the booke of life.*

3. As the ſtrong man which keepes Chriſt out of the heart, is *ſelfe-love*: So the key that opens the *everlaſting gates* [a] of the Soule to receive the *King of glory* in, is *Mortification* and *ſelfe-deniall*; take away the blind and lame *corruptions* harboured in the fortreſſes of our hearts [b], then ſhall our *David* reigne over vs. But as the Fort of *Sion* was not won without ſome danger, no more can this *Conqueſt* over a mans ſelfe be obtained without ſome difficulty [c]. That a man ſhould deny his *Parents*, forget his *friends*, as *Pharohs* Butler, *Ioſeph*; denie his *Maſter*, as *Peter* his Lord; denie the *truth*, as *Gehaſi*; his Iourney is not more *eaſie* then *common* and *cuſtomary*: but to deny a *Mans ſelfe*, is an *Herculean labour*, yea, which is more, a *Chri-*

(z) *Reddidit Zacheus quadruplum quod rapuerat; diviſit q; paupertibus medietatem ſubſtantiæ ſuæ, quæ remanſerat: ſuſcepit Chriſtum hoſpitem; ſalus facta eſt domui ejus. Apoſtoli autem, quantum ad divitias, nihil, quantum ad voluntatem, totum mundum pariter reliquerunt. Si offeramus Chriſto opes cum anima noſtra, libenter ſuſcipiet, ſi autem quæ foris ſunt Deo, quæ intus ſunt Diabolo demus, non eſt æqua partitio. S. Hier. Tom. 8. Ep. 26.*

(a) *Pſal. 24. 7. Elevamini aditus æternæ vitæ, renuntiationis ſæculo & converſionis ad deum. —Et elevamini portæ æternæ juſtitiæ, charitatis, & caſtitatis: per quas anima diligit unum verum deum & non fornicatur ſub multis, qui appellantur dij. Quis eſt ille Rex gloriæ? quem tu infirmum & oppreſſum putaſti. St. Auguſt. in loc.* (b) 2. Sam. 5. 6. (c) *Anne eſt aliquid tam durum, tam ferreum, quam repugnare naturæ? & cum omnia in mundo per deum nobis facta ſint: mundum ipſum nobis ſe cum omnibus divitijs & pulchritudinibus ſuis ingerentem manu quadam repudiare virtutis; Et animam pene ad imaginem obrigeſcere mortuorum. Non viſu, non auditu, non odore, non tactu, non ſapore capi: & in natura corporis naturam corpoream non habere, hominemq; ſe quod homo ſit obliviſci, & eo magis deſpiciat ſe, quo ſe magis agnoverit. S. Hieron. Tom. 9. Ep. 20.*

ſtians

ſtians hard taske[d], thorow which hee can never wade, unleſſe *Vlyſſes*-like hee tie himſelfe to the *maine-Maſt* of Gods Word. Yet what's more equall, then for thy Soule to deny her ſelfe and all *terreſtrials*, to embrace her *naked Saviour*, ſeeing the *Saviour* of the world humbled himſelfe, *below men*, yea, below *birds* and *beaſts* for thy *Salvation*. *The Foxes have holes, and the birds of the ayre have neſts*: but *the ſonne of man hath not where to lay his head*, Mat. 8. 20.[e]. if a *poore man* will not follow Chriſt, becauſe he's *very poore*, how hardly will a *rich man* become poore to become the Diſciple of Chriſt? What meanes the viſitation of his *Temple*, his *ejection* of all them that ſold and bought therein, the *overthrow* of the tables of the money-changers, and the ſeates of them that ſold Doves[f]: but our *inſtruction* to *caſt* the world & the things of the world out of our hearts, and to *prepare* and preſerve them as *holy temples*, dedicated to the Lord, reſerved for his bleſſed *inhabitation*. And as the *Levites* by the command of *Moſes* put every man his *ſword by his ſide, went in and out from gate to gate thorow the Campe, and ſlew every man his brother, & every man his companion, and eve-*

(d) *Tum quia durum eſt præſentia ſibi abdicare dum vivit: & futura ſperare poſt vitam. S. Hieron. eodem. Durum eſt vias domini cuſtodire; in quibus non experimentis, ſed detrimentis potentiæ deſudatur, nec quæritur ut ſupra nos, quod amat univerſa mortalitas, ſed ut ſub nos vita dicatur, ne amplius nos exiſtimando quam ſumus: incipiamus nec id obtinere quod ſumus: cum per hoc ipſum, ſi velimus deſpicere quod ſumus, mereamur in melius eſſe quam ſumus. Hieron. ibid.*

(e) *Quid me propter divitias, & ſæculi lucra cupis ſequi; cum tantæ ſim paupertatis, ut ne hoſpitiolum quidem habeam, nec meo utar lecto. S. Hier.* ὐ πρὸς τὴν ἐρώτησιν τῶν ῥημάτων, ἀλλὰ πρὸς τὴν γνώμην τῆς διανοίας ἅπαντα. *non ad ſonum verborum, ſed ad ſenſum interrogantis, accommodata eſt reſponſio. S. Chryſ. Hom. in loc. Nihil enim deum latet, nulla ſimulatio operum eius abſconditur, omnia videt, & cogitationi reſpondet. Euſ. Emiſſen.*

(f) Mat. 21. 12. *Neſcitis, quod oportet me in paternis meis eſſe, ſcilicet in Templo, non in ſæculo, in ſacrificiorum myſterio, non in malignantium concilio: in paternis utiq; ſpiritualibus, nam patrem in carnalibus non habebat. S. Hieron. Tom. 9. Ep. 20.*

Mat. 8. 20

ry man his neighbor [g]: So every *Christian* must with the *Sword of the word* and Spirit *murther*, and cut the *throat of every one of his corruptions*, how neare, or deare soever they seeme unto him. *Outward profession* [h] of religion is not sufficient to Salvation, without this *inward circumcision*. Christ healed the *Lepers*, and the Sicke of severall infirmities, yet commanded them *silence*; he did things worthy of praise in *private*, yet would not be *praised* in publike [i]; such must his members be, *better* then they appeare to bee, the inside of *mortification* be every whit as good or better then the outside of *profession*. *Abrahams* circumcision of the fore-skin of his flesh [k], was an outward manifestation of inward *amputation* of his inbred Corruptions that *cleaved so fast unto him*, Heb. 12. 1. Hee that offered up his Sonne a lively Sacrifice unto God [l], teacheth us to *Crucifie* our Sins, to enjoy the favour of God. That *Great Baptist*, in making the wilderness *his pulpit*, teacheth as well by *conversation* [m], as *Doctrine*, all his Auditors that desire to embrace Christ, to flye from the *vanities of this world*, by leaving the *great Cities*, the *Theaters* of

(g) Exod. 32. 27. *Quia melius est paucorum supplicio universos eximi, quam in omnes vindicari. S. Ambr.*

(h) *Non in carne palam, sed in occulto cordis Judæi esse debemus, non litera sed spiritu. S. Hieron. Tom. 9. Ep. 20.*

(i) *Mira ratio, non vult prædicari, quod gaudet intelligi, agnosci amat, & odit ostendi; sic mysterium obtectæ circumcisionis exercens. Nam mavult se inventum esse, quam proditum, ut virtus sua illum, non favor manifestaret alienus. idem. ibid.*

(k) *Abraham designat in carne, quod exercebat in mente, non per hoc, signum exprimens carnis, sed signum fidei. ibid. Gen. 17. 24.*

(l) *Lucratur orbitatem dum parricidium meditatur: & cum unico non parcit in terris stellas pro filijs annumerare jubetur in cælis. Carnalisq; despector naturæ, in natura siderum collocatur, & humani contemptor seminis pater vocatur astrorum. Gen. 22. 10. ibid.*

(m) *Multa à prophetis denunciata populo, ab ipsis prophetis sunt primum effecta. Vadit nudus Propheta, & in se quod alij vaticinabatur, ostendit, videt vulgus, non audit, & in Esaiæ corpore, quæ sibi erant ventura, cognoscit; fit signum de vate, & in libero adhuc populo amaritudinem sensit propheta captivi. Esay 20. 3. St. Hieron. Mat. 3. 5.*

wicked-

wickedneſſe. He preached not in the *Temples*, not in the *ſtreets*, in the *Cities*, in the *high-wayes*, where he ſhould have met with *multitudes*, but in the *wilderneſſe*, to call, and cry them out of Hieruſalem, invite out from their *pleaſures* and *profits* to repent of their ſins, and bee *waſhed* from their iniquities. And as the wiſe men forſooke *Herods* favour, and opened and forſooke their owne treaſures to preſent the *Heyre of the world* [n]; ſo to become a preſent acceptable to the Lord, wee muſt renounce our ſelves, and whatſoever wherein *fleſh* and *blood* treaſures up the moſt *contentment*.

This is a hard ſaying (ſaith fleſh and blood) to draw *blood* from the very heart; True! but the love of Chriſt will make that *facile* to the *Spirit* which is *fierce* and *fearfull* to the *fleſh* [o]. And how much better is it to *lanch* the *impoſtumated* fleſh, open a *veine* to take away corrupted blood, and cut off a member *Gangreen'd* to goe to heaven, then to die remedileſſe, and eternally bee *tormented* [p]. Nor is the Service of Chriſt ſo *burdenſome* to a Sonne, as the ſervice of *Sin* is heavy and grievous to the *Sinner*: the tranſgreſſor hath more *torture* and *vexation* [q] in a day, whiles

(n) Mat. 2. 11. *Magi, ſuis ſe affectibus circumcidere, cum theſauris ſuis, id eſt, ſecretis mentium patefactis, animorum motus mactavere pro munere, eoſq; morbos, per quos aliquid aut cupimus, aut metuimus aut dolemus, velut ante pietatis aram & miſerecordiæ altare foderunt: ut uel in auro avaritia, vel in Thure, idololatria: vel in Myrrha fieret domino ſubjecta mortalitas. S. Hieron. loc. cit.* (o) *Cultello itaq; petrino corporis noſtri circumcidenda eſt natura. Petra autem Chriſtus eſt, cujus cultellus amor eſt, quo creſcente in nobis, ſæculi deſideria decreſcent, quem qui amaverit, dicit patri, non novi te, nec dicet iam, cuius circumciſa eſt natura, patrem, præter eum qui eſt in cœlis ſe habere. Hieron. eod.* (p) Mat. 5. 29. (q) *Et qui voluptates corporis virtutum amore contempſimus, rurſum amore vitiorum tormenta ſuſcipimus: atq; ita malis noſtris cedimus, ut ea nec putemus poſſe deponi. Res difficiles, & laboris plenas ſecurus aggredior, & faciliora non poſſe fieri credo. Libenter fugio quod delectat, & nolo vitare quod cruciat. S. Hieron. Tom. 9. Ep. 1.*

he moyles in Sathans *Brick-kills*, then the Saint all the dayes of his life, in the Service of his God, and *one day in Gods Court yeelds him more ſound joy and delight*, then a thouſand yeeres afford unto the worker of iniquitie. And if the very ſhadow of *Mortification*, receives a temporary *recompence*[r], how great ſhall the *reward* of true ſelfe-denyall be? The excellencie and greatneſſe of the *wages*, will fully reward the difficultie of the worke; remember, that he who *loveth Father or mother more then Chriſt, is not worthy of Chriſt, and hee that loveth Sonne or daughter more then him, is not worthy of him.* Mat. 10.37.

Seeing God requires nothing at thy hands ſave thy *Coate of corruption*, let him have thy *cloake of hypocriſie* alſo[s]; ſeeing the *Law* requires thy obedience for *a mile*, let the *bond of love* conſtraine thee to goe with him *twaine*: Leave *all thy ſelfe* for his love, who gave *himſelfe* for thee[t], and with *Levi obſerve his Word, keepe his Covenant, know not thy owne children, nor acknowledge thy brethren, ſay to thy Father and mother I have not ſeene you*[u]; *What father have I in Heaven but thee? and I deſire none in earth beſides thee.*

(r) *Multi huius virtutis umbram, veritatem eius ſequuntur pauci, perfacile eſt enim aliquam veſtem habere contemptam, ſalutare ſubmiſſius, manus & genua deoſculari, inclinato in terram capite, oculiſq; dejectis humilitatem & manſuetudinem polliceri, lenta voce, tenuiq; ſermones infringere; Suſpirare crebrius, & ad omne verbum peccatorem & miſerum ſe clamare: & ſi vel levi ſermone offenſus ſit, continuò attollere ſupercilium, levare cervicem, & delicatum illum oris ſermonem, & ſonum inſano repente clamore mutare. St. Hieron. Tom. 9. Ep. 1.*

(s) Mat. 5.40.

(t) *Remittite pallium, tunicam detrahenti. Pecunia eorum tum ipſis ſit in interitum, qui Chriſto pecuniam prætulerunt. Exeuntes ſemel de Sodoma, cuncta relinquamus incendijs. S. Hieron. ibid. Ep. 3.* (u) Deut. 33.9. *Nemo ſit qui prohibeat, non Mater, non ſoror, non cognata, non germanicus: dominus ſe neceſſarium habet, quos voluerunt impedire, timeant flagella Pharaonis, qui populum dei ad colendum eum noluit demittere. S. Hieron. Tom. 1. Ep. 22.*

4. Nor

4. Nor may I forget the *sweet benefit* of *sanctified afflictions* drawing [x] the Saints to make God their *All in heaven and earth*. *Asaph* signifies a *Congregation*, a *heape of sorrowes* [y], and his peculiar straine is to *treat of the Sorrowes* and calamities of the Church [z]. The *indurance* whereof, and his *share* therein, had wrought his patient minde to that *resolution*, that howsoever the affaires of the Church went, were it *prosperitie* or *miserie* [a], hee was *contented*, nothing should remove him from his God. *Davids afflictions* were a *burning furnace* to purifie his affections, and make them adhere [b], more to the *Lawgiver*, and the *Law*. Whilest *Moab* was at ease, and was not *powred from vessell to vessell, nor carried into captivitie, he setled on his lees, his taste remained in him, and his sent was not changed* [c], his vessels must bee *broken*, his bottles *emptied*, before he come to any perfection or sweetnes. Lessons hardly learn'd are long kept in *memory*, when once learnd. And as the *flowers* [d] which open with the winter winde, are very beautifull and pleasant; so that love of God which kindles through the *extremity* of afflictions, as its hardly come by, so it flames long, and as the *beames* of it are beautifull, so *no waters can quench it, but it remaines as strong as death* [e]. The *eare* never is more open to heare God speake unto the soule [f]. Nor the *eye* more

(x) *A terra, in cœlum fit patiens, postea experimentalis Theologus, hinc spes, hnic cœlum ipsum. Sanctetus in loc.*
(y) *Bellarm. in loc.*
(z) *Hoc habuit peculiare, ut de rebus tristib. meditaretur ecclesiæ. Unde hic tertius Psalmorum liber continet ferè perpetuas querimonias. Genebrard. in loc.*
(a) *Res prospera donum est consolantis, res autem adversa donum est admonentis dei. St. Aug. Tom. 2. Ep. 87.*
(b) Psal. 119. 97, 71.
(c) Ier. 48. 11. *Nunc experimentum de te sumit dominus, quomodo te diligas. Magna est afflictio, fateor & ego, verum magna est etiam patientibus à domino reposita merces. S. Basil. Tom. 3. Ep. 8.*
(d) Ἀνεμώνη; *herba sic dicta quod vento flante aperiatur. lege Dioscorid. li. 2. cap. 207.* Plegi Ἀνεμώνης.
(e) *Multo quæsita auro gemma, maiori solicitudine possidetur, & generaliter grandi cura magna quæque servantur. S. Heiron. Tom. 9. Ep. 1.* Cant. 8. 6.
(f) Iob. 33. 14. 15, 16, 17, 18. Psal. 85. 8.

more open'd to see the goodnesse of God [g]: nor the *tongue* more ready to *crie* unto God [h]: nor the *hand* more open and stretched out to embrace the Lord [i]: nor the *heart* more thorowly in love with God, then in the time of some *affliction* [k]. The more the *Camomile* is trod upon, and *cloves* beaten in the morter, the sweeter they smell: and the more a *blessed rod* smites the backs of the *righteous* [l], they become like the *incense*, a sweet smelling Sacrifice in the nostrils of the Lord. *All this is come upon us: yet have wee not forgotten thee, neither have wee dealt falsly in thy covenant.* Psal. 44.17,18,19.

The fifth and last meanes is *fervent prayer* unto God. This is the *Catholike medicine* for all maladies, the *meanes* sanctified by the Lord, to obtaine all blessings of the Lord, himselfe [m]. Hee that becomes a *suter* unto the Almighty, that the *Scepter* of Christ may *rule* in his heart, and that his soule may be even *ravished* and *filled* with the love of God in and above all, shall *speede*, if so be his supplication be *faithfull, humble*, and *fervent*. Hee never replies with, It is not mine to give [n]: unlesse we aske *we know not what*, or otherwise then we ought. *Three*

(g) Psal. 124. 1. 2, 3. Acts 9. 18.
(h) Psal. 66. 13, 14.
(i) Acts 2. 37.
(k) 2. Cron. 33. 12.
(l) *Tempora mutata video, Creator temporum non mutatur.— & si præterita sic sunt nobis narrata, & futura talia prænunciata, in medio præsentium quare laboramus? S. Aug. in Psal. 44. 1, 2, 17, 18. Incipit beatitudo iudicio divino, ubi, ærumna æstimatur humano. S. Ambros.*
(m) *Quotidie lachryme, quotidie gemitus, cum in Eremo constitutus essem: ille igitur ego qui ob gehennæ metum, tali me carcere ipse damnaveram, scorpionum tantum socius & ferarum sæpe choris intereram puellarum. Pallebant ora iciunijs, & mens desideriis æstuabat in frigido corpore, & ante hominem suia iam carne præmortuum, sola libidinum incendia bulliebant, itaq; omni auxilio destitutus, ad Jesu iacebam pedes, rigabam lachrimis, crine tergebam & repugnantem carnem hebdomadarum inedia subigebam. St. Hieron. Tom. 1. Ep. 22.*
(n) Math. 20. 21, 23. *Non est meum dare vobis; i. e. sic superbè petentibus, insolenter, elate de carnis tumore, non spiritus lenitate. Nam ego qui nunc resisto vobis, humilibus dare gratiam consuevi. St. Hieron. Tom. 9. Ep. 20.*

graces must ever attend our *prayers* to make them prevalent: *faith* wings them and gives them life, *hope* pitcheth them at heaven's gate, and *charity* presents them at the throne of grace [o]. It is not *many words* [p], nor *eloquent phrases* that do prevaile, but *deepe sighs* [q], a *broken heart*, great *groanes*, *strong faith*, a *lively hope*, and *love unfained* that speed. These may find some resemblance in that of the Evangelist; *If a sonne shall aske bread of any of you, that is a father, will hee give him a stone? or if he aske a fish, will hee for a fish give him a serpent? or if hee shall aske an egge, will hee offer him a scorpion?* Luke 11. 11. *faith* is as the *fish*, *hope* as the *egge*, *love* as the *bread* [r]; as the child comes unto the father *for these*, so must wee approach to our heavenly father *with these*. The *old serpent* perswades us to doubt of Gods love, but faith broacheth our praiers without wavering, and keepes them and us, as the fresh fish in the salt waters, *untainted* in this evill and wicked world. *Hope* makes us forget what is behinde, and presse forward toward the *promises*, and not turne tale with the *Scorpion*, and when wee are out of *Sodome* looke backe, pray and distrust. The *chicke* of blessing, in the *egge* of *mercy*, will in due time be hatch't, if wee wait with

(o) *In ipsa ergo fide, & spe, & charitate continuato desiderio semper oramus. S. Aug. Tom. 2. ep. 121. Probæ. cap. 8.*

(p) *Neque enim ut nonnulli putant, hoc est orare in multiloquio, si diutius orctur, aliud est sermo multus, aliud diuturnus affectus. ibid. cap. 10.*

(q) Rom. 8. 26.

Nam sæpe numque hoc negotium plus gemitibus, quam sermonibus agitatur, plus fletu quam affatu. idem.

(r) *Fides significetur in pisce, vel propter aquam baptismi, vel quod in hujus sæculi fluctibus integra est, spes in ova, quia vita pulli nondum est, sed futura est, nec jam videtur, sed adhuc speratur. Charitas in pane, major enim horum charitas, & in cibis utique vincit cætera panis utilitas. Cui contrarius est ille serpens, qui ut non crederetur ea parte cavendus est, deo, venenosa fraude persuasit? Cui contrarius est Scorpius, quiex qua venenatam & aculeatam caudam retrorsum habet, sed ei qui sperat vitam æternam, noxium est respicere. Cui contrarius est lapis, quoniam dura corda respuunt charitatem. S. Aug. ibid.*

patience. And though decayed love chils and hardens our confidence, and make it like *a ſtone*; yet true love of God, *heartens* our requeſts, and feedes our *hopes*, as the body is nouriſhed with the pureſt bread[s]. To theſe adde *continuance* in prayer, *pray without intermiſſion*[t]. We have *Chriſt* for our leader, who ſpent whole *houres* and *nights* in prayer to his father for us: that when wee *pray* to the father in his *name*, his *interceſſion* may obtaine our *conſolation*. And wee have Chriſts *words*, a moſt *perfect pattern of prayer* to lead us: which whiles wee follow wee cannot pray amiſſe: runne over and read the *devout prayers* of all the Saints, of *Moſes*, and *Myriam*, *Deborah*, and *David*, they are all in this *Compendiary*[x]: Enlarge thy heart from *Eaſt* to *Weſt*, from *North* to *South*, from *earth* to *heaven*: aske of him, whoſe promiſe was once to give *whatſoever could be deſired*: were thy deſires *unlimited*, they are here both *limited* and *comprehended*: wee may uſe with this ſome other *expreſſion*,

(s) *Qui petit accipiet ei.* Lucæ. 11. 9. *Quare hoc facit dominus qui novit quid neceſſarium, antequam petamus? Deus noſter non voluntatem noſtram ſibi velit innoteſcere, quam non poteſt ignorare, ſed exerceri in orationibus deſiderium noſtrum, quo poſſimus capere quod præparat dare.* S. Aug. ibid. cap. 8.

(t) 1 Theſſal. 5. 17. *De ipſo domino ſcriptum eſt, quod pernoctaverit in orando & quod prolixius oraverit. Abſit ab oratione multa locutio, ſed non deſit multa precatio, ſi fervens perſeverat intentio. Nam multum loqui, eſt in orando rem neceſſariam ſuperfluis agere verbis: multum autem precari eſt ad eum quem precamur, diuturna & pia cordis excitatione pulſare.* S. Aug. eod.

(u) *Tam late patet, ut homo Chriſtianus in qualibet tribulatione conſtitutus, in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiatur, in hoc immoretur, ad hoc terminet orationem. Nam quamlibet alia verba ditamus, quæ affectus orantis, vel præcedendo formet, ut clareat, vel conſequendo attendit ut crescat, nihil aliud dicimus, quam quod in iſta dominica oratione poſitum eſt, ſi recte & congruenter oramus.* Habes, *quantum arbitror, non ſolum qualis ores, verum etiam quid ores: non me docente, ſed illo qui omnes docere dignatus eſt.* idem. cap. 13. (x) *Et ſi per omnia precationum ſanctarum verba diſcurras, quantum exiſtimo, nihil invenies quod non iſta dominica contineat & concludat oratio.* idem cap. 12. (y) *Unde liberum eſt alijs atque alijs verbis, eadem tamen in orando dicere. Sed non debet eſſe liberum alia*

of

of our wants, and devotion, but besides what is here *included*, wee must not *dare* to present God with any new *petition*: what request soever, though *glazed* with shew of pietie is *dissonant* and *contrary* to this patterne is *impietie* and *blasphemie* [z]. But he that comes unto God, in *Christs word*, in *Christs way*, in *Christs mediation*, shall never returne emptie, nor spread out his hands in vaine. If *importunitie* will raise the *baker* at midnight, out of his *dead sleepe* to serve his neighbour bread: what will *importunity* effect at the hands of our maker [a], who *never slumbers* nor *sleepes*: Luke 11. 8. *If ye then being evill, know how to give good gifts unto your children: how much more shall your heavenly father, give the holy spirit to them that aske him* [b]. Luke 11.13.

The third and last branch of the exhortation is the rule of *triall*, whether the soule be *deceived* in her choice: *vices* march under the *maske* and *banner* of *vertue* [c], *Herod* seekes *Christ*, and the *wisemen* seeke him also, they both *pretend* to worship him, and who knowes the *event*, and their *intent* at the

(z) *Quisquis autem id dicit quod ad istam Evangelicam precem pertinere non possit, etiamsi non illicitè orat, carnaliter orat, quod nescio quemadmodum non dicatur illicitè, quandoquidem spiritu renatos non nisi spiritualiter decet orare. idem ibid. cap. 12.*

(a) *Si enim non dat ad horam, exerce quaerentem, non contemnit petentem.* Euseb. Emissen.

(b) *Petite ergo animo, quaerite verbis, pulsate operibus. Petite verbo, quaerite operibus bonis, pulsate perseverantia: petite fide, quaerite spe, pulsate charitate.* Druthmarus. Mat. 7. 7.

(c) *Summa tibi scientia sit, notitia summa, vitia, virtutesque distinguere, quae quanquam semper contraria sibi sint, aliqua tamen ex eis tanta junguntur similitudine, ut discerni omnino vix possint. Quam multi enim superbiam libertatis loco ducunt, adulationem pro humilitate suscipiunt, malitiam prudentiae amplectuntur vice, & stultitiam simplicitatis nomini imponunt, atque fallaci ac pessima decepti similitudine, vitijs pro virtutibus gloriantur.* S. Hieron. tom. 9. ep. 1.

present

presente: but he that *knowes the heart, from whom no secrets are hid*? *Trie all things*, is a good precept [e]. *Keepe that which is good*, is great profit. The soule who hath *preferred* the *Lord* to all the *world*, and makes him her chiefe and whole delight, is knowne by foure inseparable badges.

1 Hee casts himselfe, and care wholly on *Gods mercy*, favour and truth, for the things of this life, and a better. Hee knowes the *childs* hand on earth, can effect nothing, without the *fathers* hand in heaven [f], his *paines* without Gods *providence*, his *backe* and *belly* can nor *fat*, nor *fill* without his blessing, that his *wellfare* depends on Gods *good will*: whereupon hee bindes himselfe to *stand* and *fall* to Gods *arbitration*, and recommends whatsoever hee dare call his *in heaven and earth* into the hands of the Lord. He useth the necessary *lawfull meanes*, but his *minde*, & *meaning* is not to *rely* upon them [g]: he *labours*, yet his care is not *burdensome*, because hee hath *cast his burden upon the Lord who will sustaine him* [h]: Psal. 55. 22. Hee who *covereth* the heaven with *clouds*, who *prepareth* raine for the earth, who maketh grasse

(d) *Magi quærebant, ut invenirent. Herodes quærebat, ut perderet. Judæi civitatem nascentis legebant, tempus venientis non intelligebant: inter Magorum pium amorem & Herodis crudelem timorem illi evanuerunt. S. Aug. Tom. 10. Serm. 34. de temp.*

(e) 1 Thess. 5. 21.

(f) Mat. 6. 27. *Sicut corpori ne exiguum quidem augmentum potes adjicere curando, sed absque tua sollicitudine illius incrementum consequeris, ita te oportet etiam alimoniam congregare sine cura quantitatis. Chrys. hom. in Mat. Nihil enim ita oculos animæ contristat ac turbat, ut secularium conditio curarum, & quasi obvolitantia quædam multiplicis cupiditatis ex anima, id. h. 2. in Mat. Relinquenda illi cura alendi, augendique corporis, cujus cura factum, ut tantæ esset staturæ. S. Aug.*

(g) Mat. 6. 27. *Nolite cogitare in crastinum. Non vos istis verbis cogit, ut nihil in crastinum reservetis. S. Aug. to. 3. l. de oper. Monachorum. cap. 24. Non ut ista non procurent quantum necessitati satis est, unde honeste potuerint: sed ut non ista intueantur & propter ista faciant, quicquid in Evangely præconio facere jubentur. ibid. cap. 26.* (h) *Ecce vis te jactare in Dominum, nemo se supponat pro domino; Si occurrit aliquis, & dicit; ego excipio, responde & tu, Portum quæro, non saxum, S. Aug. in loc.*

to *grow* upon the mountaines, will *cloath* him with his mercy. The ſame God will *feed* him and his, who giveth to the *beaſts his food, and to the yong ravens which crie.* Pſ. 147. 8,9. *Hee giveth them their meat in due ſeaſon, his open hand fills the deſire of all things living* [i]. Pſal. 145. 16. This makes him *delight himſelfe in the Lord, commit his way unto him, truſt in him, that his thoughts may be eſtabliſhed* [k], and his *lawfull deſires brought to paſſe.* Pſalm. 37. 5. The worldling ſeldome *acquaints* God with his wayes, or if he be content hee ſhould *know* of them, he dare not *commit* the ordering of them unto his *providence*, or if he allow God to be a *Committee*, yet he truſts him not without a *pledge*: his unſtable minde covets to *recall* * them out of his hands; his *motion* is either *retrograde*, or hee deſires to *move faſter* then God: whence it comes to paſſe, his *expectation* faileth, and his *hope* periſheth: but the righteous *acquaints*, *truſts*, and *commits* all to his God, whoſe care *effectuates* whatſoever is good for them, upon which *premiſes* they ever conclude, *we know not what to doe, but our eyes are towards* [l] *thee.* 2. Cron. 20. 12.

(i) *Quando debet accipere, tunc das; & quod debet accipere, hoc das. Quando non dat, ideo non dat, ne obſit quod dat. Apoſtolus rogavit, & non accepit.* 2. Cor. 12 8,9. *Petit Iob tentandum diabolus, & accepit. Magnum myſterium diſcendum, repetendum, tenendum, animo nunquam obliviſcendum, propter tentationum abundantiam in hoc ſæculo. Sed non accepit Apoſtolus propter perfectionem ſuam, accepit diabolus ad tentationem ſuam. S. Aug. in loc.*

(k) Prov. 16. 3.

* 2 Kings 6. 10 *Qui in panis murmurat, ferentis juſtitiam accuſat.*

2 Hee is *wholly guided* by the *counſell* of the Lord in his word, as *Huſhai's courſe* was

(l) *In tenebris noſtræ denſæ & caligine mentis: cum nihil in toto eſt pectore conſilij. Turbati erigimus, deus, ad te lumina cordis; noſtra tuamque fides ſolius orat opem. Tu rege conſilijs actus pater optime noſtros: noſtrum opus ut laudi ſerviat omne tuæ. Heſhuſius. in loc.* 2 Cr. 20. 12.

steared by *Davids compasse* [m]. The word of god is the *man of his counsell*, nor dare hee with *Ioshua* enter into a treaty of *peace* with the *Gibbionites* [n]: Nor *pursue* his enemies in battell, before he call for the *Ephod, and aske counsell at the mouth of the Lord* [o]. *Aaron* the Priest had the *Breast*, and the *right shoulder* of the sacrifice offered unto the Lord [p]; and we must ever have an *open breast* to receive *counsell* from the divine *Oracles*, and a *right hand* stretched out to put in execution what we embrace and *beleeve*: that wee may be *a chosen generation and a Royall priesthood*. 1. Peter 2. 9. Christians are *Kings*, before whose eyes the *booke of the Law* must ever lye open, to sway their *negotiations*, and *confine* their most weightie affaires [q]. Nothing better argues the *dearenesse* of friendship then communication of *crosses*, and *counsels* [r]; nor gives stronger assurance, that the Lord is wholly *our all*, then when we give up, and *surrender* our selves and actions to be *tutor'd* and wholly ordered by *divine directions*; we are called out of *darkenesse* into the *light* [s], that wee may *put off the workes and wayes of darkenesse*, and in the darke *Egypt* of this world, follow that *path* in all things, where-

(m) 2 Sam. 15. 33. *Præcipua tibi cura sit, legem noscere divinam. Maximum enim ad justitiam auxilium est, implere divinis eloquys animum, & quod opere exequi cupias, semper corde meditari, nec sufficere tibi putes, mandata Dei memoria tenere, & operibus obliviſci: sed ideo illa cognosce, ut facias quicquid faciendum didiceris. S. Hier. ep. 14. ad Celantiam. Si periculosum est imitari illos de quibus dubitas, an imitandi sint: hunc certè imitari tutissimum est, atque ejus vestigia sequi, qui dixit, ego sum via. idem ibid.*

(n) Iosh. 9. 14.

(o) 1 Sam. 30. 7, 8.

(p) Levit 9. 21. *In pectore mundas cogitationes, legis notitiam, dogmatum veritatem: in brachio bona opera & armatam manum, ut quod mente concepe-rint, exemplo probent. S. Hieron. ep. 128. ad Fabiolam.*

(q) Revel. 1. 6. Deut. 17. 19.

(r) Matt. 13. 11. John. 15. 15. *Incredulis non solum dicta, sed etiam facta omnia Christi sunt parabolæ. Bede. Certe si mysteria non essent, inter infidelem fidelemque, inter impium atque pium discretio non manere.: & esset devotus sicut contumax: iners, sicut qui laborat: per virgil, ut ille, qui dormit, Chrysolog.* John 2. 24. *Dominus non crediderit se credentibus in nomen ejus; quia licet prædicatur eorum fides, tamen erat parum fida. Pelarg. in loc.*

(s) 1. Peter. 2. 9.

unto

unto we are directed by the *Lanthorne of the word*. Wicked men ever have *siniſter* and by-wayes, and ends of their owne to compaſſe their deſires, *without Gods knowledge* and approbation: they ſtand not upon the *way* leading to their ends, be it good or bad. So they may be brought by it unto their prefixed and propoſed ends[t]. *Saul* muſt needes know the event of the *battell*, and the ſucceſſe of his *armie*, though hee receive information from *Endor's witch*[u]. But *David* hath recourſe for his *intelligence* unto the *Tabernacle*, and receives *reſponſes* from the word[x]. Its the true *livery* of a Saint, ſo to order his wayes that they may pleaſe God to ſtrive with *Rachel* to have God *love* them[y], and take pleaſure in them, nor is the ſenſe of any *torment* ſo violent and unſufferable as the abſence of the *beloved bridegroome* from them. *Noah* abhorred the courſes of the giants to enjoy the company of his God[z]. *Ioſeph* was more carefull to pleaſe God, and his maſter, then the impudent delights of his *inflamed miſtreſſe*[a]. Her carnall deſires were *baits* to withdraw, and *ſnares* to intrap

t) *Illi a terrena ſapiunt, qui promiſſa cæleſtia non habent, illi brevi huic vitæ ſe totos implicent, qui æterna neſciunt.— Anguſta via præceptorum divinorum, ab ijs tantùm eligitur quibus non tam delectatio itineris cordi eſt, quam utilitas manſionis. S. Hieron. ep. 14. tom. 1.*

(u) 1 Sam. 28. 7.

(x) Pſal. 73. 17. *Vere magnus labor cognoſcere, quomodo juſtus ſit Deus, & bene ſit malis, & laborent boni. Magna via quæſtionis. Labor (inquit) eſt ante me, ſed ante Deum non eſt labor, fac te ante deum, ubi non eſt labor, & nec tibi erit labor. S. Aug. in loc.*

(y) Gen. 29. 30.

(z) *Noë ſanctitas eo magis eſt admirabilis, quod toto prorſus à juſtitia declinante mundo, ſolus juſtus inventus eſt, nec ab alio ſanctitatis quæſivit exemplum, ſed ipſe præbuit. S. Hieron. tom. 9. ep. 1. Timendum eſt, ne quos duces recti itineris habere nos credimus, eos comites habeamus erroris. S. Hieron. tom. 1. ep. 14.*

(a) *Concupiſcitur à Domina adoleſcens, nec ad concupiſcentiam provocatur, regatur & fugit, una hac in re, & blanditur & ſupplicat, quæ in cæteris imperabat. Amor dei mulieris amore non vincitur. Caſtum animum nec ætas adoleſcentiæ permovet, nec diligentis auctoritas, ut verba verbis, ita res rebus refert, nam qui frequenter rogatus negaverat, nunc comprehenſus aufugit, ille non aſpectu ſolum, ſed ipſo pene complexu provocatus. Fœmina fœminam non concupivit. S. Hieron. ibid.*

him in open rebellion againſt the counſell of his God. In this *colluctation* hee deſpiſed his *Lady*, to honor and obey his Lord, he leaves the *wanton* among his maſters goods wherewith he was put in *truſt*, and leanes unto the law of his God. Hee makes *conſcience* of the leaſt ſinne, knowing, howſoever we *reckon*, there is no ſinne *ſmall*, that is forbidden by ſo *great* a God [b]. *Small ſinnes* are like *water-rats*, that make but a ſmall hole in the banke, yet occaſion the breaking in of the *maine ocean* to overflow the *marches*: like *little theeves*, who creepe in thorow the *caſement* to open the doores of the houſe for the *ſturdy pilferer*. Conſider not ſo much what is *prohibited*, as the *Majeſtie* of him from whom the commandement proceeded [c]: remembring this *maxime*: that the *contempt of the leaſt thing in the law is a crying crime*, and drawes after it the guilt of breaking the *whole law* of God [d]. They *glory* more to be called the children of *Abraham* for their reſemblance in *obedience*, then in *circumciſion*, *nature*, or *name*. The father of the *faithfull* cannot be theirs any longer, then they walke *faithfully* before and with their God. *I call you no more ſervants but friends* [e]: ſervants obey their maſter for *reward*, or *feare*, friends *freely* for *conſcience* and pure love [f]. The meaner a man is in his condition, the leſſe regard he beares of his

demeaner

(b) *Stoicorum quidem eſt, peccatorum tollere differentiam, & delicta omnia paria judicare; nos verò etſi multum inter peccata diſtare credimus, tamen ſatis prodeſſe ad cautionem dicimus, etiam minima pro maximis cavere. Nec citò ad majora progreditur, qui etiam parva formidat. Et ſanè neſcio an poſſimus leve aliquod peccatum dicere, quod in dei contemptum admittitur.* S. Hieron. tom. 1. ep. 14.

(c) *Eſt ille prudentiſſimus, qui non tam conſiderat quod juſtum ſit, quam illum qui juſſerit: nec quantitatem imperij, ſed imperantis cogitat divinitatem.* idem ibid.

(d) *Qui bene cuncta fugis gravioris crimina noxæ;*

Hoc age, ne culpa ſub leviore cadas.

Culpa gravis, ſemper levium contemptus habetur.

Parvaq́; quæ fuerant, crimina magna facit.

Leonius Canonicus, Anſelm. epiſt. lib. 2. ep. 30. in Annot.

(e) Iohn. 15. 15.

(f) S. Ambroſ. in loc.

John 15. 15

demeanor and converſation [g], but thoſe who are advanced to honour, ſtudy *noble and honourable* demeanor and imployment. The terme of *ſlave*, would make us ſluggiſh, but the title of a *Prince*, *friend*, and *ſonne*, ſpurres our ſleepie mindes to ready and *cheerefull* obeyſance. True obedience is *univerſall* [h], 'tis not ſufficient to yeeld in *one point*, and in another to ſtand out, with *Lord be mercifull unto mee in this* [i]. The *beleeving heart*, and the *working hand* are inſeparable companions [k]. The greater any earthly *Monarke* is, the more ready his attendants are to preſent their *ſervices* [l]: the princes command they ambitiouſly *ſeeke* [m], *and eſteeme* it more *honour*, then *burden*, to be imployed. Such *zealiſts* they ſhould be, who ſtand in Gods preſence; Whoſe *ſervice is our freedome*, whoſe *yoake* is a *Crowne*, whoſe *heſts* our *honour*, and whoſe *obedience* is both our *reward*, and a *pledge* of a farre greater *recompence*. The very name of *Prophet*, *Prieſt*, *King*, and *Sonne* [n] (our titles of honour) are *loud Allarum's* to awaken us, that with young *Samuel* we may at every call, runne [o], with this reſolution. *Speake Lord, for thy ſervant heareth*: and with king *David*, when the Lord ſhall ſpeake unto us, ſaying, *Seeke ye my face*,

(g) *Tanto enim ſe unuſquiſq; negligentius utitur, quanto ſe exiſtimat viliorem: vult nobis honorem noſtrum, peccandi pudorem facere. S. Hieron. tom. 9. ep. 1.*

(h) *Ille ſervus Domino placet, qui ita aliquid ultro operis exercet, ut tamen etiam imperata perficiat, qui non facit aliud pro alio, ſed utrumq;, nec mutat, ſed addit obſequium ibid.*

(i) 2 King. 5. 18.

(k) *Fidei & Juſtitiæ opera conjuncta ſint, qualis enim eſt illa confeſſio, quæ ſic deo credit, ut pro nihilo ejus ducat imperium. S. Hieron. tom. 1. ep. 14.*

(l) *Viles & ignobiles dominos palum contemni videmus à ſervulis at hæc in perſonas nobiles non admittitur, quantoque potentiores domini, tanto ſervi ad obedientiam proniores ſunt, cumq; difficiliora præcipiunt, libentius audiuntur, & pro dignitate præcipientis, ſervitium beneficy loco ducitur. S. Hier. tom. 9. ep. 1.* (m) 2. Sam 18, 19, 22. 23. (n) *Non eſt exhortatio vehementior, quam qui non ſcriptura divina filios Dei vocat. Quis enim non erubeſcat, & metuat tanto patre agere aliquid indignum, ut qui dicitur Dei filius, ipſe efficiatur vitij ſervus? Hieron. loc. cit.* (o) 1. Sam. 3. 9.

our hearts may echo, *thy face Lord will wee seeke* p.

Thirdly, *patience* hath her perfect worke in him. Whatsoever the *all-guiding* hand of heaven casts upon his *person*, familie, friends, or condition, he endeavours to sit downe in the dust, *content* q. Behold *Davids* affection, the practicke part. *Behold my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse: for the Lord hath bidden him.* 2. Sam. 16. 11. Base *Shemei* stones a most noble *Prince*; this *dog* snarles, & hurles also at *all his servants*, this cursed wretch *curseth* the Lords annointed, in the presence of his men of *warre*; hee scornfully reproacheth him, yea hee that received life from his *loines*, now seeketh, *viper-like*, his honour, crowne, and life. These sorrowes, yea farre lesse then these will trie a good mans *patience*; yet seing he espied thorow this obscure *cloud*, a *beame* of Gods loving correction, he stayed the hands of *Abishai* armed with courage to *revenge*, with, *Let him alone, this comes from the Lord*; upon the same foundation another great Prophet reared up his lordly *Palace of patience*; *Woe is mee for my hurt, my wound is grievous: but I said, Truly this*

(p) Psal. 27. 8. *Lucem istam quærunt oculi carnis, lucem illam quærunt oculi cordis, finivit omnes cupiditates, remansit illi una quam petit, vultum tuum domine requiram. Quicquid mihi vult dare dominus meus, auferat totum, & se mihi det, quicquid mibi præter illum est, dulce non est. S. Aug. in loc.*

(q) *Virum humilem patientia ostendit injuriæ. S. Hier. ep. 1. to. 9. Cuivis dolori, remedium est patientia, una est, una est animi virtus, quæ nos ex hujus vitæ turbinibus, quasi de pelago eruens in portum tranquillitatis inducat. S. Hieron. tom. 9. ep. 6. Non enim est arbor solida, nec robusta, nisi quæ assidui turbinis incursione, stipitibus concussis huc atque illuc inclinata tentatur, ipsis vexationibus constringitur, premitur, fixisque radicibus certius firmatur, roboratur, ita nos mordacibus flagellis malorum frequentium munimur extensi, corrigimur verberati, constringimur cæsi, caremusque squaloribus, dum longis cæsibus ventilamur. idem ibid. Ab ipso verè est patientia vera, patientia sancta, patientia religiosa, patientia recta, patientia Christiana. Patientia donum dei est. S. Aug. tom. 10. Serm. 8. dominic. post Ascensionem.*

is

is a griefe, and I must beare it [t]. Ier. 10. 19. A borrowed expression [s] from a greater Seer: *hath God forgotten to be gratious? hath hee in anger shut up his tender mercies* [u]? *And I said, this is mine infirmity: but I will remember the yeares* [u] *of the right hand of the most high.* Psal. 77. 9, 10. If wee *suffer* for him, with him, and from him, for a *moment*, as its *a signe* we love him, so its a *seale* we shall live and reign with him for ever. Though thou be cast upon the *left hand* for a *day*, or a *yeare*, comfort thy soule with the remembrance of those joyes and yeares to be enjoyed at his *right hand*, when dayes and yeares are no more.

Fourthly, Hee *contemnes a vile person, but honoureth and loveth them that feare the Lord* [x]: Psal. 4. 15. This is the *new commandement*, to be observed by persons *renewed* [y] to love one another, *A new commandement I give unto you, that yee love one another, as I have loved you, that ye also love one another*: Iohn 13. 34. To love one another is *common*: but to love one another, as *Christ loved us*, is rare but marvellous. The *bond* of love among

(r) *Quam facile tolceratur quælibet adversitas temporalis, ut æterna pœna vilescat, æterna requies compareat? & si Christi sarcina angusta est paucis eligentibus, facilis tamen omnibus diligentibus. S. Aug. tom. 10. serm. 9. de verbis dom.*

(s) *Proculdubio ad imitationem Davidis. Zanchi compend. Theolog. titulo de patient.*

(t) *Facilius ille iram, quam misericordiam continebit. S. Aug. in loc.*

(u) *Annorum æternorum memor fui. Numquid anni in quibus sumus æterni sunt? Nam de toto anno quid præsens tenes? quicquid de illo præteritum est, jam non est, quicquid de illo futurum est, nondum est, idem ibid.*

(x) *Est enim gloriscacare aliquem habere eum in pretio, del clari illius commercio, tueri illius existimationem, succurrere in necessitatibus constituto: quæ omnia sine periculo vix possunt fieri in hoc sæculo. Muscul. in Psal. 15. Non vulgaris virtus est honore prosequi homines pios & justos. Nam cum sæpe sunt, quasi mundi καθάρματα, sæpe fit ut qui sunt illis amici, possim mundi odia in sese excitent. Calv. in loc.*

(y) Iohn 13. 34. *Novum est vel 1 quia novis, & in novo statu collocatus est impositum 2 Quia novissimè post alia omnia à Christo fideliter inculcatum. 3. Vel ob qualitatem dilectionis, sicut nos dilexit. 4. Vel ob vitæ novitatem, vel propter effectum, quia per dilexionem exuitur vetus, induitur novus homo. S. Aug. in Iohn tract. 65.*

men.

men is *naturall* [z], the *father* loveth the *child*, the *husband* his *wife*; yea too often *unnaturall* and abominable: when *Simeon and Levi become brethren in evill*, their *impietie* is the ground-worke of their *Society*, and the life of their love: but the bond of love among Christian men, is *spirituall*. They love one another, not because they are *men*, but because *good men*, *Gods men*, *godly men*. This is the excellencie of true love, to delight in the *Saints* as they *are Saints*, for the excellencie of their *graces* wherewith they are *beautified* in the kingdome of grace. Psal. 16.3. To give them the *heart* and *hand of fellowship*, because of their adoption and *sanctification*, whereby the favour of God hath wonderfully enobled them, is a *noble part*, and a *noble love*. To love persons, beloved of God, both *satisfieth* others, and *assures* our owne soules that wee belong to God, and truly love God. *Every one that loveth him that begate* [a], *loveth him also that is begotten of him*. 1. Iohn 5.1. Hee that honoureth *Our father which is in heaven*, loveth our *fellow brethren which are on earth*. [b] *By this shall all men know, that ye are my disciples, if ye have love one to another*. Ioh.

Joh. 13.34

(z) *Diligunt invicem mariti & uxores, parentes & filij, & quæcunq; alia inter se homines necessitudo humana devinxerit: ut taceamus de dilectione culpabili, atque damnabili, qua diligunt invicem adulteri & adulteræ, scortatores & meretrices, & quoscunque alios non humana necessitudo, sed humanæ vitæ noxia turpitudo conjungit. Sed invicem diligere, est non sicut sc diligunt, qui corrumpunt, nec sicut se diligunt homines, quoniam homines sunt, sed quoniam Dij sunt, & filij altissimi omnes, ut sint filio ejus unico fratres, ea dilectione invicem diligentes, qua ipse dilexit eos. S. Aug. Tract. 65. in Iohn.*

Sed nec sic quidem, ab homine homo diligendus est, ut diliguntur carnales fratres, vel filij, vel conjuges, vel quicunque cognati aut affines, aut cives. Nam & ista dilectio temporalis est. S. Aug. tom. 1. retract. tib. cap. 13.

(a) *Statim fidei, conjungit dilectionem: quia sine dilectione fides inanis est Christiani hominis: sine dilectione fides dæmonis—— Habet confessionem fidei in timore pœnæ non in amore coronæ. S. Aug. in loc. tract. 10. tom. 9.*

(b) *Numquid propter humanam speciem, quam notissimam habemus, eo quod credimus eum hominem fuisse? Non utique amamus animum justum. S. Aug. tom. 3. de trinit. lib. 8. cap. 6.*

13.

13.35. The *true lovers knot* in the *Primitive Church* [c], was such a *badge* of *Christianity*, as drew both *approbation*, and *admiration* from the very *Gentiles*, and Pagans, who shewed one another with astonishment; *Behold how the Christians love one another*. They fell not out by the way, they *liv'd* together, *lov'd* together, and were ready to *die* one for another. They acknowledged every Christian for their *brother* or *sister*; every *Saint*, for a *cittizen* of the heavenly Hierusalem [d], a *companion* of Angels, a *fellow-member*, a *co-heire*, a pilgrim on earth, and embraced them with such *cordiall affections*, and *courteous behaviour*, as suted with the entertainment of *strangers*: which shold ever be most sincere, favourable, and friendly: was any *lost?* they *sought* him out: was any *fallen* into some sin[e]? thy endevoured his *reformation*: was any *poore?* they administred to his *necessities*: was any *weake?* they did *strengthen* him: was any *troubled* in minde? they *comforted* him: was any *sicke?* they *visited* him: was any under *persecution?* they *encouraged* him, to endure for the name of *Christ*: and hee that was able no [f] wayes to be beneficiall, became a *liberall*

(c) *Dilectionis operatio notam nobis inuriis penes quosdam; vide, inquiunt, ut invicem se diligant, ipsi enim invicem oderunt; & pro alterutro mori sint parati, ipsi enim ad occidendum alterutrum paratiores erunt. Sed & quod fratres nos vocamus, non aliàs opinor infamant, quam quod apud ipsos omne sanguinis nomen de affectatione simulatum est. Tertull. Apolog. adversus Gentes. cap. 39.*

(d) *Invenisti Christianum, invenisti civem Hierusalem, invenisti civem angelorum, invenisti in via suspirantem peregrinum, adjunge te illi, comes tuus est, curre cum illo, si tamen & tu hoc es. S. Aug. tractat. 10. in 1. ep. John de cap. 5.*

(e) *Lege Euseb. lib. 3. histor. cap. 20. exemplum dilectionis erga juvenem perditum. Ex Clemente Alexandrino. Nicephorum, Ecclesiast. Histor. lib. 2. cap. 42.*

S. chrysost. hom. ad Theoderum lapsum. (f) *Etiam pauper dives est: respice non tam arcam ejus inanem, quam conscientiam Deo plenam. Si charitas habet foris facultatem, de illa dat. Si non invenit foris quod det, dat benevolentiam, præstat consilium si potest, præstat auxilium, si potest. Si nec consilio juvare potest, juvat voto & precibus, & sic in precibus plus impetrat, quam multi qui dant panem, aut pecuniam. Habet ergo semper, unde det, qui plenum pectus habet Charitatis S. Aug. in Psal. 37.*

contributer of his love, and faithfull *prayer*, for the good of the whole *Church*. It was not their *habit*, nor their *ſociety*, 'twas not their *feaſting*, and *talking together*, declared them to be *Chriſtians* [g], but theſe Chriſtian *offices*, and mutuall love one to another. This is that which alſo aſſures our ſoules, that our *names are written in the booke of life*, becauſe wee love thoſe who walke in the way to life [h]. *Wee know that wee have paſſed from death unto life, becauſe* [i] *wee love the brethren.* 1 Iohn 3. 14. No man can love the *member*, but he muſt alſo love the *head*, and none can love the *head*, but by *reflection* of the beames of Gods firſt love unto himſelfe: which *ſhining* upon him, kindles a fire of brotherly love in his *heart*. No man can love *a good man*, but a good man [k]. How doth hee love his ſoule, that *defiles it*, and pollutes it? and how can hee love his *religious* brother, that renounceth both *religion* and his owne ſoule [l]? Becauſe there is none equall with God, there can be no *patterne* how to love God [m]: the *meaſure* of loving him, muſt be without meaſure, *with all our heart, ſoule and ſtrength*, not only *as our ſelves*, but *more* then

(g) *Charitatem autem ſinceram declarat, non communio menſæ, non breve colloquium, non verborum adulatio, ſed ſtudium, & ſedulitas in conſiderando, quid proximo conducat, ut erigatur qui cecidit & porrigatur lapſo manus &c. S. Chryſoſt.*

(h) *Nam & qui diligit Deum, non tum poteſt contemnere præcipientem ut diligat proximum: & qui ſanctè ac ſpiritualiter diligit proximum, quid in eo diligit, niſi Deum? S. Aug. tom. 9. tract. in Iohn. 65.*

(i) *Qui diligit filios Dei, filium Dei diligit, & qui diligit filium Dei, diligit & dei filios. Quos filios dei? membra filij dei, & diligendo fit & ipſe membrum & fit per dilectionem in compage corporis Chriſti, & erit unus Chriſtus amans ſeipſum. S. Aug. in loc.*

(k) *Quod ſi nemo novit, quod ſit juſtus, niſi qui juſtus eſt, nemo diligat iuſtum unquam niſi juſtus. S. Aug. de trinit. lib. 8. cap. 6.*

(l) *Si autem nondum noſti diligere te, timeo ne decipias proximum tuum ſicut te; Si enim amas iniquitatem, non diligis te. S. Aug. tom. 10. ſer. 43. de verbis dom.*

(m) *Ecce quod diſcitur in domo diſciplinæ: diligere deum, diligere proximum, deum deo, ut poſſit dici tibi, tanquam deum, proximum ſicut teipſum. Non enim invenit parem, dilige deum ſicut diligis illum &c. S. Aug. tom. 9. de diſciplina Chriſtiana. cap. 3.*

our

our selves, *above all* wee have [n]: but the love of our *neighbour* is pattern'd by the copie of selfe-love, *thou shalt love thy neighbour as thy selfe.*

How great the love of God is unto such as *love him*, and one another, how large a *Portion* is prepared for them in Heaven, appeares by that *abundance* of Temporall blessings he showers downe upon them that *hate* him, his, and one another [o]. When S. *Iohn the Euangelist* was growne so old and feeble at *Ephesus*, that he was carried in the armes of his Disciples and hearers to the Church and *Pulpit*; severall dayes one after another hee preached neither *longer* nor other *Sermon* but this; *Little Children, love one another* [p]. 1. Iohn 4.7. they *wondring* thereat, & *wearied* with the often *repetition* of the selfe-same *Doctrine*, desired him to unfold the reason of his frequent *inculcation*. Whō he thus satisfied. The *law of love*, is from the *Son of love*, which if we thorowly observe, we have kept the whole Law of God [q]. Where this *Pure love* is, what can be wanting? and where it wants, what love of God can there be [r]? *Behold, let us love one another, for love is of God, and every one that loveth is borne of God, and knoweth God. He that loveth not, knoweth not God, for God is love*, 1. Iohn. 4. 7, 8.

(n) *Plus quam tua, tuos, te. S. Bern. in Cant. ser. 75.*

(o) *Lege S. Aug. ep 87. Felicitati, & Rustico.*

(p) *Beatus Joannes Euangelista, cum Ephesi moraretur usque ad ultimam senectutem, & vix inter discipulorum manus ad Ecclesiam deferretur, nec posset in plura verba vocem contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc, filioli, diligite alterutrum. Tandem discipuli & fratres qui aderant, tædio affecti, quod eadem semper audirent, dixerunt: Magister, quare semper hoc loqueris? qui respondit, dignam Ioanne sententiam, quia præceptum domini est, Et si totum fiat, sufficit. S. Hieron. Commentar. in cap. 6. ad Galatas.*

(q) *Non veni legem solvere, sed implere. Mat. 5. 17. quia erat ablaturus timorem carnalem, spiritalem autem charitatem daturus, qua sola lex impleri potest. S. Aug. tom. 4. Exp. epist. ad Galatas.*

(r) *Ubi charitas est, quid est, quod possit deesse? Ubi autem non est, quid est quod possit prodesse? S. August. tractat. in John. 83.*

Vse. 8. Nor may I forget in the conclusion of this Text, the very maine *scope* of text and *Psalme*, which were written for the singular *consolation* [s] of all such as *depend* wholly upon God, & embrace him *above all things in Heaven & earth.* For as none among the righteous is free from the *temptation* and *vexation* [t] to see the godly *perplexed*, and the wicked *exalted* and flourish; so they may challenge their share in this *Consolation.* When God trieth the *chaffe* from the *corne*, the *rust* from the *metall* [u], and *hypocrisie* from *truth*; men must not leave off a godly *Conversation*, though the best bee punished, and the worst *scape* quit; but in such perillous times, this and the like Psalmes are to bee read [x] as consolations for the godly, that we may abide the *hammer*; if we suffer not, all our *Religion* is not worth a *hawe.*

This *Emphaticall* verse, then, is a *breath of comfort*, and joy unto all that are distressed in body or mind [y]. If the Lord of Heaven be thy *All*, and thou abide stedfast in his love, be of good cheare, thou hast enough, a *crowne* of Comfort belongs unto thee [z],

(s) *Versus hic omnium ἐμφατικώτατος Coppen in loc. Doctrina huius Psalmi nostro sæculo necessaria. Gualter in loc.*

(t) *Pertinet hic Psalmus ad Pusillanimes, ad illos præsertim, qui in populo Dei, magis pij in Deum, magis religiosi fuerunt. Euthym. in loc. Hic Psalmus omni timenti deum diligenter observandus est, nullus enim ab hac tentatione est alienus, quam hic descriptam vides, est enim zelus contra prosperitatem impiorum. Sed hic zelus error est, & stultitia Sanctorum. Pomeranus in loc.*

(u) Bishop Hooper Martyr. *sic hunc loc. exponit.*

(x) Psal. 37. *Miratur mũdus, mirantur & ipsi sanctissimi viri qui in mundo sunt, & de mundo non sunt, nutantque quandoque animo & dubitant. Folengius in loc.*

(y) *Præterea, in omnibus calamitatibus, inque ipso mortis limine, & ultimo agone, illud cum Asapho subinde repetamus: Si corporis mei vires deficiant, Si cordis vigor exhaustus fuerit, si omnia quæ in hoc mundo sunt, relinquenda fuerint, satis mihi est, Si te unicum Jesum Christum salvatorem meum in corde habeo. Gesnerus in loc.* (z) *Summa & efficacissima consolatio est, dei præsentiam & clementem voluntatem monstrari in ærumnis, in summa nulla est major consolatio, nulla major fœlicitas, nulla præsentior salus, quam Deum habere præsentem. Heshusius in loc.*

into

into what misery soever *providence divine* hath cast thee. 'Twill *expell* thy sorrow, *mitigate* thy griefe, *ease* thy paine, with a cheerfull heart to repeate these words; *whom have I in heaven but thee? and there is none upon earth, that I desire besides thee* [a]: O the *sweetnesse* of the words! how doe they *delight* the *eye*, *heart*, and *eare*, of them that ponder them? [b] how *joyfully* could I *spend* my dayes, and whole life upon them? yea my soule desires to *eate*, and *digest* them, yea to be *transformed* into the comfort of them: what *comfort*, *joy* or *happinesse* is *wanting* to that man, who hath learned, and in practice retaines the vigour, *juice*, and power [c] of them? Being tossed upon the *billowes* of discontent in the fore-part of the Psalme, he *arrives* safely in the harbour of Comfort [d]; in this conclusion, shewing how it comprehends in it, *all kindes of Consolation*. Hee neither *rejoyced* much in any prosperitie lent unto him, nor *feared* any adversity that could befall him, so long as hee might enjoy the *all-comforting* presence and favor of his God [e]: Why should we so much please our selves in *prosperitie*, seeing the very *reprobates* [f] prosper? Why should *adversity* so much distract us, seeing it *prepares* us for the fruition of

(a) *Homo timens deum, & intelligens judicium dei adversus peccatum, pluris facit blandum & propitium Dei conspectum, quam omnium impiorum opes, & honores, idem, eod.*

(b) *Præclara & excellentia admodum verba, adeoq; digna, quæ summa diligentia, religione, pietate, & zelo ponderentur. Fabr. in loc.*

(c) *Nihil habebat David super terram, habebat, sed non concupiscebat, tecum, cum deo habebat, non sine deo, deo non conjungebat. Musculus in loc.*

Heus tu lector, foris nil vides, ingredere, invenies domum ditissimam, plus habes, quam titulus tibi promittat. Luther. lectori in Psal.

(d) *Sic qui per Psalmi decursum, quasi insipiens loqui visus fuerat, sapientissima concluſione Psalmum finit; ut vix inveniatur Psalmus alius, qui tam ardenti charitatis flamma abrumpitur magis, quam finitur. Titelmanus in loc.*

Incredibili ejus amore exardescens emittit has voces. Antonius Flaminius. in loc. (e) *Quid, præter te, ac sine te præ te, & plus quam te? Lorinus in loc.* (f) *In terra quid volui a te, quod habent impy, mali & scelerati, pecuniam, argentum, aurum, gemmas, familias? hoc habent multæ fœminæ, & multi viri turpes. Petrus de Harentals. in loc.*

heavenly joyes? Let's a while *ballance* thy *sorrowes*, and *solaces*, thy *crosses* and thy *Comforts* together. Shew thy *soares*, tell us what they be; hast thou *lost* all thy goods with patient *Iob*, and art become poore? so long as the *internall graces* of the minde remaine, thou still remainest rich in thy God [g]. The poore pious man hath a *world of wealth*, the wicked rich man is not worth a *blew point* [h]: The holy Apostle gives God thankes in Iesus Christ, for their *grace* [i], and *worth*, not for their *Wealth*, Rom. 1.8. for the *flourishing* of their *faith*, more then their *fields*, the increase of their *grace*, not of their *gold*. When the Gentiles upbraided and scorned the Christians, [k] because they were *poore*, answer was made; *Povertie is not our shame, but our glory*: As plenty would *draw* us from God, so poverty *drives* us unto God; before whom when wee appeare in *Prayer*, were we as earnest for *riches* as wee are for *Christs righteousnesse*, our heavenly father would not *deny* us. Seeing *when wee were enemies* [l], *hee sent his sonne to die for us, how can he now, being made his children, deny us any thing that is good?* But our care is to obtaine *Chastitie*, *Charitie*, *Patience* and *innocencie*, wherewith whosoever is furnished, cannot be properly counted *poore*, seeing hee *wants nothing* that is *rich* in God. Thou seest one man well *clad*, well *attended*, his garments

(g) *Nunquid fidem? nunquid pietatem? nunquid interioris hominis bona; qui est ante deum dives, lege S. Aug. civit. lib. 1. cap. 10.*

(h) *Ejus qui fidelis est totus mundus divitiarum; ejus autem qui infidelis est, neq; obulus. S. Hier. Coquæus in loc.*

(i) *Observa, non propter terrena & peritura gratias agit, sed pro veris bonis, pro fide & Christiana fiducia. St. Chrys. in loc.*

(k) *Quod pleriq; pauperes dicimur, non est infamia nostra, sed gloria: animus noster ut luxu solvitur, ita frugalitate firmatur: & tamen quis potest pauper esse, qui non eget, qui non inhiat alieno? qui deo dives est? Et tamen facultates si utiles putaremus, à deo posceremus: utiq; indulgere potest aliquantulum, cujus est totum: sed nos contemnere malumus opes, quam continere, innocentiam magis cupimus, magis patientiam flagitamus, malumus nos bonos esse, quam prodigos. Minutius in Octavio. Bibl. Patrum. Tom. 3. pag. 1.*

(l) Rom. 8. 32. *Quid de opibus dubitas, cum herum habeas? Origen.* τὰ πάντα καρίσεται i. e. *Superiora ad fruendum, æqualia in futuro ad convivendum, inferiora ad dominandum. S. Chrysost:*

ments laid with *Gold-lace* [m], and a *ring* of gold on his finger, but hee hath no *gold* nor money in his *purse*: thou beholdest another poorely *arrayed*, newly come from labouring in *Pharohs Brick-kills*, but his pockets are full of *Iewels* and *Pearles*; which of these dost thou account the richer man? the poore Christian hath a rich *inside* [n], though his *outside* be *inglorious*. The *Carnalist* hath a beggerly soule, though his *out-side-shew* be *pompous*. If the Grace of *Faith*, [o] *Hope*, or *Charitie* were to be purchased with *money*, how many *thousand* would the soule, that desires salvation by Christ, give for them? Seeing then God hath given them unto his Saints *freely*, and for nothing, how rich are they in that *Treasure*, which no riches can possibly compasse? Speake, O my Soule [p], is there any thing so *rich* as God? is there ought so pleasing to God, as the *Soule* enriched with God? Thou hast two Servants, the one is *eloquent*, proper [q], faire, active; but a *lyar*, false and theevish; the other *slow of speech*, of low stature, hard-favoured, but *religious*, honest, diligent, fast and faithfull; which of these lovest thou best? *fancie* perhaps is taken with the former; but *wisedome* entertaines the latter. Let the *blind world* hugge her

(m) *Animus hominis dives, non arca appelari solet, quamvis illa sit plena, dum te inanem video, divitem non putabo; quis dubitet, quin in virtute divitiæ positæ sint, quoniam nulla possessio, nulla vis auri, & argenti, pluris, quam virtus æstimanda est. Cicero.*

(n) *Cum repletus fueris spiritualibus divitijs pauper eris? Et ille dives ideo fuit, quia habebat lectum eburneum: & tu pauper es cuius cubiculum cordis plenum est tantis gemmis virtutum, justitiæ, veritatis, charitatis, fidei, patientiæ, tolerantiæ? S. Aug. in Psal. 33.*

(o) *Si fidem invenires venalem, quantum pro illa dares, quam te voluit deus gratis habere, & ingratus es? Egent ergo illi divites, egent, & quod est gravius, pane egent. id. ib.*

(p) *Quid taces anima, &c? S. Hier. ep. 22.*

(q) *Fortè habes servum formosum, staturosum, bene compositum; sed furem nequam, fraudulentum, habes autem alium fortè parvum statura, deformem facie, colore tetrum: Sed fidelem, parcum, sobrium, quem istorum duorum diligis? Si oculos carnis interrogas, vincit apud te pulcher, injustus: Si oculos cordis, vincit deformis, fidelis: vides ergo, quod vis, ut exhibeant tibi alter, i. e. fidem; Exhibe illi, & tu S. Aug. in Psal. 33.*

her rich darlings, and *vaine lovers* be insnared with their beauty; the God of the world, gives earnest onely unto his faithfull, though little flocke here, and *eternall welcome* hereafter into his heavenly familie.

Hast thou borne the *heavy yoake* of unjust [r] *infamie?* hath thy *innocent name* beene pursued with groundlesse *surmises*, and tortured upon the cruell-racke of *Calumnie?* These are the *Cognisance* of vertue, the *colours* under which a Christian soldier fights [s], Such *Liveries* the world liberally gives to all the Saints to weare: *Ignominie* staines on earth, whom *glory* crownes in Heaven. Hast thou lost thy *best*, thy deerest friends, nor are they *lost*, whom heaven receives, [t] nor are we *losers*, who retaine our God [u]. He is pleased to raise up *New* in the very place where the *Old* are interr'd; or els to supply their *absence*, by his owne Comfortable *presence* [x]. Art thou compassed about with the very *terrours* of death? is the *racke* shewed thee? art thou menaced with *dens* of *Lyons*, *dungeons*, *darknesse*, & formidable *torments?* feare none evill; nor *these*, nor millions such as these *amazements* can daunt the soule that loves, and feares nothing save his God. The Cruell Tyrant often *trembles*, for feare,

(r) *Ferte patienter, fidei notas, stigmata Christiana, ecclesiæ paupertatem; ferte inquam impudicorum elogia, virginitatis hæredes. S. Hieron. Tom. 9. Epist. 3.*

(s) Mat. 5. 11, 12. *Incipit beatitudo, judicio divino, ubi erumna æstimatur humano. St. Ambros. lib. 1. offic. cap. 16. merces vestra copiosa est in cœlo; futuram non præsentem; in cœlo, non in terra mercedem promisit esse reddendam; quos manet gloria, expectat injuria. idem ibid.*

(t) *Non perdidisti virum, sed præmisisti, quorum alterum doloris, alterum gaudij est. S. Hier. Tom 1. Ep. 11. Quod virum amisisti, commune tibi cum alijs est mulieribus. Esto reliquis mulieribus fortitudinis exemplum, atq; perturbationē hanc moderare, ut nec corde concidas, nec dolore supprimare. S. Basil. Tom. 3 Ep. 5. ad conjugem Arintbæi.*

(u) *Non mœremus quod talem amisimus: sed gratias agimus quod habuimus, imo habemus, deo enim vivunt omnes; & quicquid revertitur ad dominum, in familiæ numero computatur. S. Hieron. Ep. 27.* (x) *In Mortis angustijs, ubi tunc erunt auxilia propinquorum? ubi verba omni inaniora fumo. S. Hier. Ep. 23.*

when

when the *Innocent* rejoyce and conquer all their torments [y]. When *Modestus* the President threatned Saint *Basil* Bishop of *Cæsarea* in *Cappadocia* [z], with povertie, banishment and death, if hee would not without delay *conforme* himselfe, and *subscribe* unto the Religion of his Master *Valens the Arian Emperour:* the Bishop intreated him not to *change his minde* concerning the *execution* of those Torments, [a] saying, he should do him a very *great pleasure*; to make him lose his *Carkeis* in the *blessed quarrell of Christ:* wherein *death* would prove, both a pleasure and advantage unto him [b]. To lose all they had, *riches, honour, librarie, life* for their God, was accounted *gaine*. They had an eye, not so much to the *danger* of the Combate, as the certainty of the *victory*, and the excellencie of the *reward* [c]. The *World* is our *earthly City*, from whence when we are *banished*, we reape the benefit of returning home to our God. Earthly *potencie* may make us walke upon *Scorpions* [d], passe thorow the fier, and cast us downe to the place of *dragons*, rob us of all worldly *Comforts:* but it's not in their

(y) *Hinc est illud, quod frequenter carnifice occulto, in authorem sceleris conscientiæ tormenta desæviunt, & latentem reum, secreta mentis pœna persequitur: nec ullus post culpam impunitati locus est, cum sit reatus ipse supplicium. Hinc est quod è contrario innocens etiam inter ipsa tormenta fruitur conscientiæ securitate: & cum de pœna metuat, de innocentia gloriatur. S. Hieron. Tom. 9. Ep. 1.*

(z) *Socrates Histor. Eccles. lib. 4. cap. 21.*

(a) *Ego (inquit Basilius) & hodie & cras idem futurus sum, utinam vero tu teipsum non mutasses. Creatura enim cum sim, creaturam adorare, deumq; esse profiteri, in animum non inducam meum, &c. Nicephorus. Histor lib. 11. cap. 18.*

(b) *Verum ubi deus nobis periclitatur, ac proponitur, tum demum alia omnia pro nihilo putantes, ipsum solum intuemur. Ignis autem & gladius, & bestiæ, & ungulæ carnem lacerantes, voluptati nobis ac delitijs potius sunt, quam terrori. Gregor. Nazianz. orat. funebris 20. in laudem Basilij Magni Cæsar. Archiepiscop: Theodoret lib. 4. cap. 17. Sozomen. lib. 6. cap. 16.*

(c) *Certaminis ingressa campum, non tam laborem cursus, quam braviam victoriæ cogitasti. S. Hieron. Tom. 9. &c.*

(d) *Psal. 44. 19. irridemus multiplices, eosq; supervacuos illorum adversus nos conatus: neq; enim si adamantina, atq; immortalia nobis corpora inessent, scorpios, serpentes, ignem manibus constringentes timeremus, &c. S. Chrys. Serm. contra gentes.*

power to deprive us of *peace of conscience*, nor of *Christ* [e], the *Prince of peace*, whom whiles we enjoy, what harme can the arme of flesh do unto us?

After S. *Paul* accounted all things *dung and drosse in comparison of Christ*, and expected heaven for a reward; to enjoy Christ was to him both things *present* and *future*, the *world*, the *promise*, *Kingdome*, *all* [f]; The Greatnesse of Tyrants breathing out *furie*, troubled him no more, then the change of the *weather*; his *Chaines* hee esteemed as *Crownes*, his *sorrowes* as quiet *rest*, his *dungeon* as *Paradise*, as *winged* hee preached over the world; as *incorporeall* he scorned *perils*, as possessing heaven hee was *crucified* to the world; and having an *Angelicall-minde*, hee was rapt up into the *third heaven*. As *infirme bodies* endure for a moment the injuries of the cold ayre, when they *divest* themselves, to enjoy the *enlivening* and reviving comfort of the *hot bathe* into which they are descending [g]: so *Christian Pilgrims* resolutely sustaine the insufferable miseries and *maladies* wherewith they are compassed in this

(e) *Fidei Thesaurum furari certe non potuerunt. Theodoret. lib. 7. de Cur. græc. affectioni.*

(f) *Ad confusionem, & injurias, quas ob prædicandi studium sustinebat, magis quam ad bonorum oblectamenta properabat, mortem potius, quam vitam appetens, paupertatem, quia opulentiam, & multo amplius laborem desiderans, quam alij requiem post laborem: ac mærorem magis eligens, quam alii voluptatem: Studiosius pro inimicis orans, quam alij adversus inimicos. S. Chrysost. Tom. de laudibus. Paul. Hom. 2. Unum enim illi formidandum erat, atq; metuendum, offensa nimirum dei, nec quicquam aliud omnino; ergo nec desiderabile illi aliud erat nisi placere semper deo; quia nihil præsentium desiderabat, nec ipsorum aliquid futurorum. ibid.*

Quod enim erat maius omnibus, Christi amore fruebatur, cum hoc beatiorem se cunctis putabat: cum hac dilectione magis esse extremus optabat, imo etiam ex numero punitorum, quam sine hac inter summos & honore sublimes. Hoc enim erat illi maximum & singulare tormentum, ab hac charitate discedere, hæc erat illi gehenna, hæc sola pœna, hæc infinita & intoleranda supplicia, &c. idem ibid.

(g) *Nam & qui tempore hyemis vadit ad balneas, prius asperitatem frigoris nudus patienter excipit, quia eum sequutura calefactio consolatur: ita certa spes vincit instantem, ut illud quodammodo esse incipiat quod futurum est, & desinat esse quod præsens est. S. Hieron. Tom. 9. Ep. 5.*

this life in *confidence* to enjoy the presence of God, & the *pleasures at his right hand for ever.*

Earthly sorrowes are no other then *bitter Potions*, which wee must drinke for our Soules-health [h]: they may *displease* the delicate taste of flesh and blood; but the sanctified *issues* thereof, are plenary joy and peace. They may *denude* us of somewhat which would *separate* us from eternall happinesse, but our *happinesse* and comfort in our God they cannot possibly separate from us [i]. Wherfore, as the *woman* prepares with care and diligence to entertaine and wade thorow her *inutterable paines* in Childe-birth with *patient cheerefulnesse* [k], in the *eagernesse* of her desire to be *crown'd* with the *honour* of a *Mother*: So in the assured hope to *live* and *reigne* with our God, let's under-goe the *pangs* and *throwes*, which the world *throwes* upon us with *humble meekenesse*. The *fire* and *ayre* doe overthrow mountaines, *rend* up rocks, and *shake* the whole earth to breake forth to their naturall place; teaching us to *breake thorow* all impediments, *throw* off all cloggs, *breake* all chaines, *make way* thorow the very thickest *crowd* of all Creatures, to hasten unto the *bosome* of our beloved God. Seeing then nothing *under Heaven* [l] can con-

(h) *Amplectenda est ergo tristitia quæ gaudium parit, & non ejus materia est considerandi: quia sæpe per dulcedinem fructus placet quod amarum horrnit in radice, idem ibid.*

(i) *Erunt illi delitiæ ipse, qui fecit illum; & delitias ipsas nemo corrumpit, nemo interpellat, nemo aufert. Quis potens minabitur auferre? quis vicinus malus? qui latro? quis insidiator tibi tollit deum? & potest tibi tollere totum quod possides corpore, non tibi tollit eum quem possides corde. S. Aug. in Ps. 84.*

(k) *Quia aviditate nimia liberos cupit, doloris tormentum spernit, dum quod satis diligit concupiscit, & ante gaudet ex prole, quam contristetur ex partu, &c. S. Hieron. tom. 9 Ep. 5.*

(l) *Corpus hoc vigilando fatigatur, stando fatigatur, ambulando fatigatur, sedendo fatigatur, manducando fatigatur, & quocunq; se verterit ad subsidium fatigationu, ibi inveniet aliam fatigationem. Medicamenta ipsa sunt, quæ nobis apponuntur. In ipso adjutorio, non invenies firmamentum. Totum ergo esuriamus, totum sitiamus: & veras divitias, & veram sanitatem, & veram justitiam, quæ sunt veræ divitiæ? cælestis illa mansio in Hierusalem. S. Aug. in Psal. 122.*

tent the devout minde, nor *in Heaven* save God alone; Let nothing likewise *discontent* us under heaven, so long as we *possesse* our God. But as the woman, as soone as she is delivered of the childe, *remembreth no more the anguish, for joy that a man* [m] *is borne into the World*; So learne to *over-looke* and *forget* the *sorrowes* and anguish of this life, thorow the full assurance shortly to possesse the things which *God hath prepared for them that love him*; which are such things as *eye hath not seene* [n], *nor eare heard, neither have entred into the heart of man*, 1. Cor. 2. 9. and who are those that love him? but such as can truely *professe* with *David*, *Whom have I in Heaven but thee? and there is none upon earth that I desire beside thee* [o]. *Happy is that people that is in such a case*; yea, *happie is that people, whose God is the Lord* [p].

None can be so *ignorant* to account it *Novelty*, or *Malignant* * to deeme it *needlesse* to preserve the *pious memory* of Saints departed, as a *precious oyntment*, in a *Paper-Boxe*. The Prophet *Hieremie* praised King *Iosiah* [q]; *David* his deare friend *Ionathan* [r]. S. *Herom*

(m) Iohn. 16. 21. *Non dixit illud & illud mihi est in cœlo, sed quid illud est, quantum est, quale est? sic dum cœlestia admiratur ipse Asaph, & terrena despicit, inter utrumq; versans animum, semetipsum pœnitendo graviter afflixit, totumq; se contemptis inferioribus ad superiora rapit. Ruffinus Bruno. Zuinglius. Remigius. Ludolphus Carthusiensis. Hugo Cardinal. in loc.*

(n) *Quod nec oculus vidit quia non est color, nec auris audivit, quia non est sonus, nec in cor hominis ascendit, quia cor hominis illuc debeat ascendere. St. Aug. Ep. 121. Tom. 2.*

Quid mihi in cœlo? Quid, sumitur admirativè & in determinatè, quasi magnitudinem denotet rei expetitæ. Lorin. in loc.

(o) *Hæc ergo agite, & deus pacis erit vobiscum, orantes simul & pro nobis, ut ea quæ bene monemus, alacriter impleamus. S. Aug. Tom. 1. Ep. 87. A familia Christi, oratum est pro Petro, oratum est pro Paulo, & vos in ejus familia esse gaudemus & incomparabiliter plus quam Petrus & Paulus orationum fraternarum auxilys indigemus. S. Aug. Ep. 121.* (p) Psal. 144. 15. Isa. 43. 2. (*) *Nemo reprehendat, quod in Epistolis aliquos aut laudamus, aut carpimus: cum & in arguendis malis sit correctio cæterorum, & in optimis prædicandis bonorum ad virtutem studia concitentur. St. Hieron. Ep. 15.*

(q) Hieremiah 22. 15. 16. (r) 2. Sam. 1. 26.

his

his noble disciple *Marcella* [f]. Both *Greeks*, *Romans*, & *Christians*, have ever *sprinkled* some *perfume* upon their *dead*; yea, large *volumes* are written [t] in *honour* of particular Persons.

The greatest of *Apostles*, hearing of *Philemons* [u] love and faith [x] toward the *Lord Iesus*, and toward all Saints, *praiseth* God for it, *publisheth* it, & *records* it, that whatsoever good thing was in him thorow *Christ*: might be *knowne*, to exite others unto the like degree of *Perfection*.

Nor can I frustrate your *hungry expectation* [y] without *deserved blame* [z]; should I *silence* his *worth*, and *shovell* it with the *Sacred ashes* into his *Grave*: nor can I *satisfie* it without some *dash* of *Ambition* [a], who thereby am *capable* to receive more *honour* by his *memoriall*, than this vanishing *breath* can confer upon him [b]; as once *Hortensius* praised *Rhetorick* to the skies, that he also might ascend with her [c]. And howsoever in this *place*, and presence, good men *lov'd him* [d], and bad men had nothing but good to speake of him: Yet seeing *vertue* cannot either be alwayes *free'd* from *Envie* [e], or *confin'd* within so nar-

(f) *St. Hieron. Ep.* 16.

(t) *Beatus Pamphilus Martyr, cujus vitam Eusebius, Cæsariensis Episcopus, tribus fere voluminibus explicavit. S. Hieron. Ep.* 141.

(u) Philem 6.

(x) *In quibus totam Christiani hominis perfectionem complectitur. Calvin in loc.*

1. Ioh. 3. 23.

Seminabat carnalia, ut meteret Spiritualia: dabat terrena, ut cœlestia tolleret: brevia concedebat, ut pro his æternat mutared. S. Hieron. Ep. 27.

(y) *Omnes mirum de te nescio quid audire desiderant: & qui professionis tuæ cognovere virtutem, nunc conversationis expectant. St. Hieron. Tom.* 9. *Ep.* 1. *ad Demetriadem.*

(z) *Peccare me crederem, Si tacerem. Paulinus ad Celantiam. St. Hieron. Ep.* 14.

(a) *Vereor ne officium, putetur ambitio. idem. Ep.* 9. *Pompei statuas restituendo; tuas eriges.* (b) *Multoq; plus accipiam, quam impendam, beneficij, tantarum recordatione virtutum. idem. Ep.* 16. (c) *Cicero.* (d) *Boni eum prædicent, & mali detrahere non audeant — Nec fingere quisquam ausus est, quod à nullo putat esse credendum. S. Hieron. Ep.* 14. *& Ep.* 15. (e) *Virtus semper invidiæ patet, aliter hominem livor, aliter Christus judicat, non eadem est sententia tribunalis ejus & Arguli susurronum. S. Hieron Ep.* 39. *Fieri quidem non potest, ut absq; morsu hominum, vitæ hujus curricula quis pertranseat: malorumq; solatium est bonos carpere, dum peccantium multitudine putant culpam minui peccatorum. S. Hieron. Ep.* 10.

row a *compaſſe*; let's *gratifie* others with the *ſhadow* of his large ſpreading *worth*. Wherein (to ſtop *Momus* mouth) expect no *Panegyricall Oration*[f], or *ſale* of praiſe at a certaine *price*[g]; but a moſt *juſt Narration* of the *Mercies* of God unto him in *life* and *death*.

WILLIAM FAVCIT, late of VPTON in the *Pariſh* of *Weſt-Ham*, in the Countie of *Eſſex*, *Gentleman*, was born in ARNCLIFFE in *York-ſhire*, of honeſt *Parents*, Perſons of good worth and *note*[h] in their Countrey. Yet his owne *Vertues* and *Pietie* did ever more *renowne* him, then his *Pedegree*[i]; His *Second-birth* qualifie him more then his *firſt birth*, whereby hee became the very *Top* and *Honour*[k] of all his *kindred*. His principall *education* & chiefe abode was in the famous Cities of *Norwich*, & *London*, where it *pleaſed God*, ſo to *proſper* his *eſtate*, and eſpecially worke upon his *heart*, in the *powerfull Miniſtery* of the *Word*, that he became an *experienced*, *conſcionable*, and *noble Chriſtian*[l]. His *acute wit*[m], *faithfull memory*, *working head*,

(f) *Teſtor Ieſum, cui ille ſervivit, & ego ſervire cupio, me utramq; in partem nihil fingere: ſed qu ſi Chriſtianum de Chriſtiano, quæ ſunt vera proferre, id eſt, hiſtoriam ſcribere non panegyricum. S. Hieron. Ep. 22.*

(g) *Fictas laudes, certo pretio vendere. idem. Ep. 14.*

Nulla eſt in hoc libello adulatio. Clerici ipſi, quos & magiſterio eſſe oportuerat pariter & timori, oſculantur capita matronarum, & extenta manu, ut benedicere eos putes velle ſi neſcis, pretia accipiunt ſalutandi, benedictionis pretia accipiebant à viduis. idem. Ep. 22.

(h) *Nihil in illo laudabo, niſi quod proprium eſt — Majorum inſignia — non quod habentibus grandia ſint, ſed quo contemnentibus mirabilia. S. Hieron. Ep. 22. & 27.*

(i) *Nobilior eſt Sanctitate, quam genere. idem. Ep. 7 ad Lætam.* (k) *Nec intereſt, qua quis conditione natus ſit, cum omnes in Chriſto æqualiter renaſcamur. idem. Ep. 14. Honor omnium propinquorum. idem. Ep. 9. Virtus eſt vera Nobilitas.* (l) *Nulli te unquam de generis nobilitate præponas: neq; obſcuriores quaſq; & humiliore loco natas, te inferiores putes. Neſcit religio noſtra perſonas accipere: nec conditiones hominum, ſed animos inſpicit ſingulorum: Servum & nobilem de moribus pronunciat. Sola apud deum libertas eſt, non ſervire peccatis. Summa apud deum eſt nobilitas, clarum eſſe virtutibus. Quid apud deum in viris nobilius Petro, qui piſcator & pauper fuit? quid in fœminis beata Maria illuſtrius, quæ ſponſa fabri deſcribitur? St. Hier. Ep. 14.* (m) *Nihil ingenio ejus docilius fuit. idem, Ep. 22.*

and

and *great experience* in the affaires of *this life*, together with his *good repute* [n] and *power among his friends*, he imployed rather to the *good* of others, where it might bee *beneficiall* to *Church*, or *common-wealth*, then to the *advantage* of his owne *ends* or *estate*. All *men* have some *infirmities* [o], and in their *judgement*, who knew him *best*, hee as *few* as *man* could have [p]; his care being *so* to live here on *earth*, as one that *beleeved* hee should live with Christ [q] in *Heaven*. Hee was *happie* in his *Marriage*, and in the *hopefull* fruit of the *honourable undefiled-Bed*. But the *fruit* of his *Body* being *nip't* with the *early frost* of death, and *withered* before *full ripenesse*; God having so *mercifully* provided for the *Heires* of his *Body* in Heaven, and denying a *supply* of those young *olive-branches* [r]: his care was *doubled* to *provide* for *Gods-Heyres* [s], and poore children on earth, that stood in *neede* of the *uttermost* extent of his *goodnesse* [t]. Vnto whom hee *lent* such a *helping hand* both in *life* [u] and *death*, out of his *moderate estate* [x], as few *examples* (I feare) can bee *produced* to have done the like; namely, to make *Christ*

(n) *Curam habuit non conscientiæ tantum, sed etiam famæ idem. Ep.* 14.

(o) *Quorsum ista? ut hominem esse te noveris, & passionibus humanis, nisi caveris, subjacere, de eodem cunctis facti sumus luto, eisdem compacti exordiis: St. Hieron. Ep. Nam vitijs nemo sine nascitur,*
Optimus ille est, qui minimis urgetur:
velut si egregio inspersos reprehendas corpore nævos. Horat. lib. 1. *Sat. Sat.* 3. *&* 6.

(p) *Irasci hominis, & iram non perficere Christiani. St. Hieron. Ep.* 9.

(q) *Sic vixit ut se ad Christum crederet profecturum. idem. Ep.* 9. *ad Salvinam.*

(r) *Hæc est uberior fecundiorq; felicitas, non ventre gravescere, sed mente grandescere, lætescere pectore, sed corde candescere, non visceribus terram, sed cœlum orationibus parturire. St. Aug. Ep.* 179. *Probæ & Iulianæ.*

(s) *Orbitatis magnitudo, religionis occasio fuit. St Hieron. Ep.* 9.

(t) Psal. 16. 2. 3.

(u) *Munera quæ donat moriens, hæc munera non sunt. Donat enim quod iam, desinit esse suum. Qui sanus, metuensq; nihil, quiq; mente quieta, qui sibi dum vivit demserit, ille dedit: St. Orientius. Biblioth. Patrum. Tom.* 5. *pars tertia, page* 798.

(x) *Vir erat ditissimæ paupertatis, & Apostolicæ solicitudinis. S. Hieron. Ep.* 8. *de Anastasio.*

co-

coheire with his *Kinred*[y]. Hee began at the *Sanctuary*, and *Temple* of God, watering his *native barren soyle* with *setled maintenance*[z], for the *Preaching* of the word in the *Chappell* of HAVVTON-GILL. Where also having built a *free-Schoole*, and endowed it for *ever* with a *liberall allowance*, hee hath happily provided for the *education* of *Posterity*, and the *instruction* & *consolation* of their *Parents*; so that *young* and *old* may thus honour his memoriall; He *was a faithfull Man, and feared God above many*[a]. As he cast his *right eye* upon their *Soules*, so with his *left eye* he *searched* out the *Poore*, *Fatherlesse*, *Levite* and *Widdow*[b]. Some he educated at the *most famous Vniversitie of Cambridge*: For others, he *builded houses*, and bestowed the *dormitaries*, and *competent allowance* upon the *desolate*[c]. For others, hee made *Garments*, and encreased the *Salarie* of severall *indigent Pastors*. Thus, what *oyle* others *vainly* and *profusely*, yea often *prophanely* wast, on *birds* and *beasts*, and *Prostitutes*[d] worse then *beasts*; lavish out upon *sottish pleasures*, hang upon their *proud backs*, or *pamper* their full-fed

(y) *Christum liberorum suorum faciat coheredem. idem. Ep. 150.*

Non dixit dominus, da filijs, da fratribus, da propinquis: sed da pauperibus, imo da Christo, qui in pauperibus pascitur.—O quanta beatitudo, pro parvis magna recipere, æterna pro brevibus, pro morituris, semper viventia, & habere dominum debitorem. idem. eod.

(z) *Majoris est Mercedis, quod non cogitur, sed offertur. idem. Ep. 22.*

Secum portet, quod invitus dimissurus est, imo præmittat in cœlum: quod si negaverit, terra sumptura est. idem. Ep. 10.

(a) *Nehem. 7. 2. Si cuncta virtutibus ejus congrua dixero, adulari putabor. Si quædam subtraxero, ne incredibilia videantur, dignum laudibus ejus me facit verecundia. quid igitur faciam? quod implere non possum, negare non audeo. St. Hier. Ep 8.* (b) *Quæ vidua non hujus auxilio sustentata est? quis pupillus non in eo reperit patrem? S. Hier. To. 9. Ep. 9.* (c) *Non divitibus, non propinquis, sed pauperibus, nihil in illis aliud considerans quam paupertatem. Laudent te esurientium viscera, non ructantium opulenta convivia. idem Ep. 8.* (d) *Per te enim non meretriculæ locupletantur, sed aluntur virgines Christi: non venator & auriga ditantur, sed sustentantur pauperes Christi. idem. Tom. 9. Ep. 1.*

paunches

paunches withall, he *powred* into *Gods Lampe*[e], to *kindle* and keep alive the *fire* of *Grace* and goodneſſe in the *Living Temples* of the *Lord*.

Thus (like a good *Steward*) he dealt both *wiſely* for himſelfe, his ſoule; and *juſtly* with his *Lord*[f]. Though *Mammon* came thorow his fingers, yet hee *waſht* his *heart* from the *love* of it, and his *hands* from the *ſoyle* of *oppreſſion*[h], *extortion*, *biting*, *unmercifulneſſe* and *iniuſtice*, the *Epidemicall* infection of theſe times.

In all *theſe* his care and deſire was to eſchew *oſtentation* and *vaine-glory*, both *in life* and *death*; leſt hee ſhould receive his *reward* on earth. [i] Whereby it appeared hee ſought the *Glory of God*; and not the *praiſe of men*. His *left hand* of *vaine glory* never knew what his *right hand* of *Charitie* diſpenſed[k]. It *delighted* him fully to remember that *Iudgement* ſhall produce to publique *view*, what *Mercie* ſtores up in *ſecret*. *Vprightneſſe*, the *Crowne* of *Religiouſneſſe* did cloathe his

(c) *Da pauperibus, non locupletibus, non ſuperbis; ea quo neceſſitas ſuſtentetur, non quo augeantur opes. Pars ſacrilegij eſt rem pauperum, dare non pauperibus. idem. Tom. 1. Ep. 26.*

(f) *Infidelis — Qui contra dominum quidem fraudulenter: attamen pro ſe prudenter fecerit. idem. Ep. 16.*

Succumbendum eſt huic loco, neq; narrare aggrediar, quod dicendo minus faciam. idem. Ep. 8.

(g) *Non laudis eſt poſſidere divitias, ſed pro Chriſto eas contemnere. idem. Ep. 27.*

(h) *Dicant quid unquam in illo aliter ſenſerint, quam Chriſtianum decebat? S. Hier. Ep. 99.*

Scis ne vera narrare Marcella venerabilis, quem noſti vix de multis pauca dicere ne legenti faſtidium faciat odioſa replicatio, & videar apud Malevolos ſub occaſione laudis alterius, ſtomachum meum digerere. id. Ep. 16. (i) *Latebat, & non latebat, fugiendo gloriam gloriam merebatur, quæ virtutem quaſi umbra ſequitur, & appetitores ſui deſerens, appetitores contemptores. idem. Ep. 27. Tu ergo, ſi vere laudabilis eſſe cupis, laudem hominum ne requiras. idem. Ep. 14. Cum omnia faceret, oſtentationem fugeret ſingulorum, ne reciperet in præſenti ſæculo mercedem ſuam. idem. Ep. 24. de Leah.* (k) *Non in Carne palam, ſed in occulto cordis Judæi eſſe debemus, non litera, ſed ſpiritu. — dum hominem, quem in carne viderat, laudare prohibetur, deum in muneris oblatione magnificet. — Mira ratio, non vult prædicari, quod gaudet intelligi: agnoſciamat, & odit oſtendi: Sic myſterium obtectæ circumciſionis exercens. idem. Tom. 9. Ep. 20. ad Theraſiam. de Chriſti verbis. Mat. 8. 4.*

Actions as a *Garment* [l]. Thoſe ſhewes of *Pietie* and *devotion*, which in too-many now a-dayes are onely *ſheds* and *ſhelters* of their impietie; were true *enſignes*, and *ornaments* in him of *Grace* and *vertue*. *Hypocriſie* is no *affecter* of hidden *ſecrecie* in duties of *Pietie* and *pitty*. The *Strumpet* loves to heare the *ſhrill-ſound* of the *Trumpet*, winging her own *praiſe* unto the *remoteſt* parts of the world [m]. Shee may *weepe* with them that weepe, but ſeldome doth ſhe *wipe* away their *teares*, by *relieving* their *ſorrowes*, and *healing* their *ſoares* [n]. His greateſt Imployment at home was *Reading*, *Meditation*, and *Prayer*, joyned with *reſolution* to *practiſe* the will of his *Maſter*, as it was *imparted* unto him [o]. The *ſacred Scriptures* were his *food*, the *Man of his Counſell*, the *firſt* hee *ſaluted* in the *Morning*, in the *evening* the *laſt* [p], his *Rule* all day long. To ſilence his *care* of, and *religious* behaviour in *trayning* up his familie, he had his *limited-houres* and times apart, [q] to *faſt*, *pray*, and make all his *accounts* right and *ſtrait* with

(l) *Vt quæ in alys ſunt umbracula vitiorum, in te ſunt ornamenta virtutum. idem ibid. Ep. 1.*

Sancta Magis eſſe, quam videri ſtude, quia nihil prodeſt æſtimari, quod non ſit: & duplicis peccati reus eſt, non habere quod creditur, & quod non habeas ſimulare, idem. Epiſt. 14.

(m) *Quæ cauſa eſt ut eam partem corporis, quæ ſecretior & occultior eſt, ad circumcidendum dominus elegerit? illud ſine dubio, ne juſtitiam noſtram coram hominibus faceremus, ſed in occulto coram eo ſolo, cui ſoli nihil occultum eſt, & quem ſolum remuneratorem bonorum novimus eſſe factorum. idem. Tom. 9. Ep. 20.*

(n) *Nam cum flente flere, & nihil cum poſſis flenti conferre ſubſannationis, non pietatis judicium eſt: hoc eſt pie flere cum flentibus, occaſiones fletus auferre. idem. Ep. 14.* (o) *Lectionem frequenter interrumpat oratio, & animam jugiter adherentem Deo, grata viciſſitudo ſancti operis accendat. S. Hieron. Tom. 9. Ep. 1.* (p) *Ambroſius ſcribit, nunquam ſe cibum Origine præſente, ſine lectione ſumpſiſſe, nunquam inyſſe ſomnum niſi unius e fratribus ex ſacris literis perſonaret. id. Ep. 18.* (q) *Eligatur tibi opportunus & aliquantulum à familiæ ſtrepitu remotus locus, in quem tu, velut in Portum, quaſi ex multa tempeſtate curarum te recipias, & excitatos foris cogitationum fluctus ſecreti tranquillitate componas. Tantum ibi ſit divinæ lectionis ſtudium, tam crebræ orationum vices, tam firma & preſſa de futuris cogitatio, ut omnes reliqui temporis occupationes, facile hac vacatione compenſes. idem Ep. 14. Jejunia pro ludo habet, orationem pro deliciis. idem Ep. 10. Unius cellulæ clauſus anguſtijs, latitudine paradiſi fruebatur. idem Ep. 15.*

his

his God. Whereof *marke* and *remarke* this one *singular* instance, found in his *Closet* after his *death*, to cleare all *dubitation*. For the Space of this *ten* yeeres last past, his *Custome* was at the *yeeres end* to take a *Survey* of his *Temporall estate*, which hee having *briefly summ'd* up in a *sheete* of Paper; he made a *godly Prayer* [r], and *thanksgiving*, which he *annexed* unto his *account* *, and left in *writing* yet to be seene. One whereof for thy *satisfaction* and example of *Imitation* [s], I have *verbatim* transcribed, and placed at the *end*. He was very *Choice* of his *Company*, when he came abroad; avoyding when he *could*, the *Places* and *persons* where *Religion* dwelt not [t], lest hee should *see* what *grieved* him, or *say* what would rather *trouble* then *reforme* others, being *moderate* in his *owne cause*, and *couragious* as a Lyon in *Gods*. His *tongue* was *seasoned* so [u] thorowly with the *Salt* of the *Sanctuary*, and his *heart* had *waded* thorow the deepe waters of *long-afflictions*, that his *conference seasoned* others with whom he *conversed*. No *Societie* so satisfied his divine

(r) *Quamquam omne vitæ tuæ tempus divino debeas operi consecrare; debet tamen aliquis esse determinatus, & constitutus horarium numerus, quo plenius deo vaces, & qui te ad summam animi intentionem velut quadam lege contineat. Nihil enim in hoc secreto magis agere debes, quam animam divinis eloquijs pascere, & quantum ei per totam sufficere potest diem, hoc eam veluti cibo pinguiore satiare. idem. Tom. 9. Ep. 1.*

(s) *Nam ferventissimi in terrenis, frigidissimi in cœlestibus sumus, & summam in rebus parvis exhibentes alacritatem, ad maiora torpescimus, celerem habituræ res finem, sine fine quærentur. ibid.* (t) *Ne cogeretur videre, quod contempserat —nec erubuit profiteri quod Christo placere cognoverat. S. Hier. Ep. 16.* (u) *Nihil aliud noverit lingua nisi Christum, nihil possit sonare, nisi quod sanctum est. idem. Ep. 8. Quicquid dixerit juratum putes. idem. Ep. 14. Pro otioso verbo rationem reddituri sumus: & omne quod non ædificat audientes, in periculum vertitur loquentium, ego si fecero, si dixero quippiam, quod reprehensione dignum est, de Sanctis egredior, & polluo vocabulum Christi, in quo mihi blandior. idem, Ep. 128.*

minde, as the [x] *Ministers of Christ*, wherein he never found *facietie*. Whose *common neglect* in the world, he so took to *heart*; whose *necessities* he so *seriously weighed*, and *seasonably relieved*: as none whom hee *embraced* returned from him, *un-honoured*, or *ungratified* [y]. As by his constant *frequencie* in *hearing* the *Word*, (whereby hee put also *much heart* and *life* into others to draw them to the *house of God*) and *conference* with *Preachers*, he gained *comfort* to his soule [z]: so his *study* was day and night, how by *comfort*, *friendly counsell*, *countenance*, *and care*, he might *repay* their *spirituals* which he received, by the *aduancement* of them with his *Temporals* [a]. And whereſoever God placed his *favour*, no man could more *glory* in a *sincere*, *fast*, *open-hearted*, *and open-handed friend*.

And now behold this *poore-mans-treasurer*, is called to his *account*, and hastens to his *end* [b]. Sickneſſe *summons* him [c] to *prepare*, and *death* tels him he will admit, neither *deniall*, nor *delay*. With what *ioy*, *contentation*, and *meekeneſſe* hee embraced the *message* of the one, and with what *Patience* and *resoluti-*

(x) *Sic religiosus fuit ut cum Sanctis, sic timens deum ut omne consortium cum Clericis haberet, quos amabat ut fratres, venerabatur ut dominos, cunctis amabilis. idem. Ep. 9.*
Qualis quisq; est, talium consortio delectari. idem. Ep. 16.

(y) *Quod fecit, non divitiarum magnitudine, sed prudentia dispensandi. idem Ep. 27.*

(z) *Nunquam convenit, quin de Scripturis aliquid interrogaret, nec ut statim acquiesceret, sed moveret è contrario quæstiones, non ut contenderet, sed ut quærendo disceret: earum solutiones, quas opponi posse intelligebat. idem. Ep. 16. de Marcella.*

(a) *Nec affectatæ sordes, nec exquisitæ munditiæ conveniunt Christiano. idem. Ep. 22.*
—noster talibus usus est vestibus, quibus arceret frigus: aurum usq; ad annuli signaculum repudians, & magis in ventribus egenorum, quam in Marsupijs recondens. idem. Ep. 16.

(b) *Munerarius pauperum, & egentium candidatus, sic festinat ad cælum: St. Hieron. Tom. 1. Ep. 26.*

(c) *Cum sanctum corpusculum febrium ardor exequeret, & semianimæ lectulum vallaret circulus propinquorum, hæc in extremo verba mandabat, orate dominum Iesum, ut mihi ignoscat: quia implere non potui, quod volebam. idem. Ep. 25.*

on hee did undergoe the other, let the *many witnesses* declare. In both he taught the *Spectators* how to *desire* to die, and what was the *ripe fruit* of a *good-Conscience* and a *godly life* [d].

Having clearely testified his *unfained love*, by his *bounty* unto his *deare-wife* and *friends*, and *recommended* his *hearty respects*, to be *by her continued* for *ever* unto his *friends* in *Generall*, and to some others *by name* [e], (whom he *resigned* with *charge* unto her *Christian affections*, for *his sake*, as our *Lord* did his *mother* unto his *beeloved Iohn*. *Woman, behold thy Sonne; Sonne, behold thy Mother*;) hee *commended* and yeelded his body to the *Grave* [f], and his *Soule to God that gave it*; Leaving *sorrow* among his *beloved ones* for his *losse*, but mingled with *abundance* of *ioy* [g] for his *happie life*, and *comfortable departure* in the *Lord*. Thus what *Heaven* and *Earth*, [h] shall *suffer*, hee suffered; a *blessed change*, and having bid *good-night* to this *world*, hee now *triumphes* among the *glorious Angels*; Leaving the *Monument* of a *good name* be-

(d) *Nasci non nostrum, nec longum vivere nostrum; vitam quæ sequitur, vitam parare potest.* Orentius, Bib. Patrum. Tom. 5. pars 3. pag. 798. *Non quæruntur in Christianis initia, sed finis:* St. Hieron. Ep. 10. ad Furiam. *Mors est vitæ testimonium.*

(e) *Scit ipsa; cui libellus hic scribitur, me non audita sed nota narrare, nec ex aliquo solùm in me beneficio, scriptorum more Græcorum gratiam linguæ reddere. Procul à Christianis ista suspitio, fidele est testimonium quod causas non habet mentiendi.* S. Hieron. Ep. 9. *Nihil more blandientium, nihil more laudantium.* idem Ep. 27.

(f) *Reversa est terra, in terram suam, dormivit in domino, appositus est ad patres suos, plenus dierum ac luminis.* idem. Ep. 9.

(g) *Universorum gaudijs prosequenda sit, quæ calcato diabolo coronam iam securitatis accepit.* idem. Ep. 24. de morte Leab. *Cur dolemus quenquam morituum? ad hoc enim nati non sumus, ut maneamus æterni. Lugeatur Mortuus: Sed ille, quem Gehenna suscipit, quem Tartarus devorat, in cujus pœnam æternus ignis æstuat, non quorum exitum angelorum turba comitatur.* idem Ep. 25.

(h) *Passus est ea, quæ & cæli, & soli & terræ contingent, discessit moriens splendide, nec senectute decrepitus, nec aliqua parte celebritatis suæ diminutionem passus, sed magnus adhuc in præsenti hac vita, & magnus in futura.* S. Basil. Tom. 3. Ep. 5. de Arinthæo prætore, & Ep. 8.

hind him, as *Elias* his *cloake*; for the *example* of the *Church*, and *consolation*[i] of *surviving Friends*. Which *hungry time*[k], that hath *morseld* many *generations*; and yet *gapes* for more: shall not be *able* hastily to *seize* on, *digest*, or *murther*, as *Caine* his *Brother*, and *hide it in the Ground*[l].

(i) *Ne igitur moleste feramus quod illo privati sumus, sed ob id potius, quod illi convivimus gratias agamus. ib.*

(k) *Imagines ingeniorum vera sunt & aterna monumenta. St. Hieron 141.*

Exegi monumentum ære perennius, regaliq; situ pyramidum altius; quod non imber edax, non Aquilo impotens possit diruere, aut innumerabilis Annorum series, & fuga temporum. Horat. lib. 3. carm. od. 30. (l) *Ex 360. statuis quæ Demetrio Phalareo erectæ erant, omnes exceptâ una populi furore aut ruptæ, aut summersæ, aut venditæ, quod cum ille audisset, at virtutem, inquit, cujus gratia illas erexerant, minime everterunt. Marianus in Schol. in St. Hieron. Ep. 141. ex Plutarch. & Laertio.*

FINIS.

A Prayer of Mr *Fawcitt*, mentioned Page 123. *

O *Blessed Lord God, what am I, or what was my fathers house, that thou shouldest continue unto me so many blessings of this life, both for the soule, and body, in such a bountifull and liberall manner? It is thy mercifull goodnesse, without any desert in mee. Who desire with all humble thankefulnesse, as to take notice of thy great goodnesse unto mee; in giving mee a liberall childs portion: so to acknowledge my selfe unworthy the least of all thy mercies. For Lord thou knowest I was borne in sinne, and conceived in iniquity, and according to my polluted birth, so have I lived, sinning against thy divine Majestie. Not onely in the time of ignorance (for thou wouldest in mercy have passed by that) but in the receit of all thy goodnesse; since I was called to the profession of thy name, and made acquainted with thy good will and word, I have more grievously sinned against thee. In regard whereof, I am not worthy to lift up mine eyes towards heaven: the least of my sinnes, being sufficient to cast me downe to hell, if thou should enter into judgement with me. In the remembrance whereof I desire to be humbled before thee. And am sory from the bottome of my heart, and*

soule

ſoule that ever I did offend ſo good, gratious, mercifull, and loving a God, that hath preſerved, and kept me all the dayes of my life, and not long ſince delivered me from going downe to the grave. Good father of heaven I beſeech thee for the Lord Ieſus ſake, in whom thou art well pleaſed, to pardon and forgive all my ſins, and fooliſh behaviour againſt thy bleſſed majeſtie which is paſt, and enable me for the time to come to walke before thee as becomes thy child & ſervant: That I may mortifie ſinne dayly, and bring it into a conſumption in me; and thy bleſſed ſpirit may ever rule and Lord it in me. Fill me with all wiſedome and underſtanding, that I may labour by all meanes to be fruitfull in all good workes, and pleaſe thee in all things. That it may be alwayes my chiefe care to grow and increaſe in the favour and knowledge of thee, and thy bleſſed Son, my alone Saviour and redeemer the Lord Ieſus; and thy bleſſed ſpirit my comforter, whom rightly to know, and beleeve faithfully is eternall life. Helpe hereunto, good father, from whom comes the will and deed. And ſtrengthen me unto all godly patience, and long ſufferance with cheerefulneſſe, giving alwayes thankes unto thee, O father of heaven, who haſt alwayes aſſiſted, helped and comforted mee, in all thy loving chaſtiſements, afflictions, neceſſities, and troubles of this life. O my ſoule praiſe thou the Lord, for he hath done great things for thee. Thou haſt of thy unſpeakable goodneſſe beſtowed upon me a liberall

ber all portion of the outward things of this life: increasing my store, but all these things had been nothing if thou hadst not also given me the testimony of thy love in Iesus Christ, sent into the world to redeeme my poore soule. Grant Lord I may not set my heart upon these temporall mercies, but make them nnto me pledges of thy love and favour in Christ, grant me the assistance of thy good spirit to direct mee in the conscionable use of them, to thy glory, make them as meanes & furtherances for the doing of thy will, that whatsoever I enjoy in this life, I may employ to the advancement of thy praise, and the good of them among whom I live. As thou hast added to my outward estate, so Lord increase thy graces in my soule, without which my comfort in them will vanish, all things comming alike to all men, the difference being in the holy use of all thy mercies. Wherefore make them so many bonds to lead mee to repentance, and to take all opportunities whereby I may expresse how I prize that love of thine shewed unto me, unto thy children, as their necessities do require whilest I live, before I go hence and be seene no more. Loving thee for thy goodnesse, and doing good to thy saints and servants, for thy sake: Lord, what shall I render unto thee for all these great and unspeakeable blessings? O that I could praise thee as I ought! Lord helpe me to awaken and stirre up my dead, drowsie, and deceitfull heart, awake my lute, my harpe, my glory, my soule, and all that is within me to praise

and magnifie thy holy name. I will praise the Lord whilest I have any being, for his gratious favours towards mee. Which I beg at thy most mercifull hands to continue unto mee, even unto the end of my life. And when thy pleasure shall be to take me from this world, and the miseries thereof, grant me to enjoy with thee, O blessed father, and thee, O blessed Saviour, and thy blessed Spirit, that everlasting inheritance, which thou hast laid up in heaven, for mee, and all them that love thee in truth of heart. And seing next under thy Majesty, the Majesty of Charles *our most religious and dread Soveraigne is the channell, and fountaine of all the happy peace, plenty, prosperitie wee enjoy, together with the most peaceable, pure and plentifull preaching of thy sacred word, Lord powre upon him in the most abundant measure, all spirituall, eternall, and temporall mercies that hee may be blessed in his person: in our gratious Queene* Mary, *and his most royall issue, and this Church and Common wealth in him, her, and them, so long as the Sunne and Moone endures. All which blessing, vouchsafe to grant for the Lord Iesus sake, to whom with thy selfe, and holy Spirit be given of me, all honour, praise and glory, now and for ever, world without end. In whose words and perfect platforme of prayer I humbly recommend my suits unto thee O father, saying:* Our Father, &c.

BRITISH 6 AU 89 MUSEUM

FINIS.

Menda Preli precariò emendanda.

Faults made faultleſſe.

Page.	Line.	for	Reade.
8	26	*here is*	*There is nothing*
9	1	*Siloam.*	*Siloam,*
21	11	*Nor doth it*	*Reaſon 2. Nor doth it*
28	10	*twice have heard.*	*twice have I heard*
50	16	*ballance for*	*ballance. For*
58	6	*but it is*	*but is*
60	18	*Chriſt*	*Cheſt*
80	15	*exchange, admit*	*exchange. Admit*
93	25	*tale*	*taile*
111	13	*thouſand*	*thouſands*

Margine.

Pag.	Litera.	Lege.
2	g	*mundi*
6	e	*hominum liver*
14	g	*Nam*
21	b	*dys ſuis—fecit ibid.*
59	c	*non*
84	o	*Sanctо*
90	u	*germanus*
99	t	*illi terrena*
108	k	*miratur*
117	x	*æterna, mutavet*
119	r	*non lactescere*